The Kingdom and the Nations

ERIC M. NORTH

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THE HOPE OF JAPAN
An educated, Christian womanhood.

The Kingdom and the Nations

By

ERIC M. NORTH

"And this gospel of the Kingdom
shall be preached in all the world
for a witness unto all nations."

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FOREWORD

THE CENTRAL COMMITTEE on the United Study of Foreign Missions celebrates this year its twenty-first anniversary.

Organized in 1900, the Committee has published a study book each year and has sent out two million books to the constituency of women's boards of foreign missions.

The Committee begins its third decade with this volume, *The Kingdom and the Nations*, by Eric M. North, Ph.D. Nothing could be more timely or more important than this review of spiritual needs and the estimate of resources for the reconstruction of the nations.

The book will be valuable to young and old. Men and women of the Kingdom should consider the challenge and prepare to meet it.

MRS. HENRY W. PEABODY, *Chairman*
MRS. FRANK MASON NORTH
MISS OLIVIA H. LAWRENCE
MRS. JAMES A. WEBB, JR.
MISS ALICE M. KYLE
DEACONESS HENRIETTA GOODWIN
MRS. A. V. POHLMAN
MISS GRACE T. COLBURN.

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without His notice, is it probable that an Empire can rise without His assistance? I firmly believe that without His aid we shall succeed in our political building no better than the builders of Babel. We shall be divided by our little partial local interest; our projects will be confounded, and we ourselves shall become a reproach and byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to Chance, War, and Conquest."

—*Benjamin Franklin, on moving that prayers be offered at the opening of each day's session of the Constitutional Congress of the United States, 1787.*

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INTRODUCTION

I. THE KINGDOM AND THE NATIONS

JUST as a group of artists, each of whom is working on the details of some great masterpiece, must from time to time step back from their small sections of the canvas to grasp the progress of the whole work and catch from the gradually filling outlines a new sense of the marvelous plan of the master designer, so every one who is seeking to bring the world to the knowledge of the glory of God in Christ Jesus must from time to time lift his eyes from his portion of the task to behold the great world-wide foundations of the Kingdom of God taking form in strength and beauty and to see the purposes of the Lord of that Kingdom increasingly visible in every land.

THE FOUNDATIONS OF THE CHURCH

In nearly every country of the world the missionaries have been at work, in some for only a few years, in others for generations. In all lands the Spirit of God has been moving in and upon the hearts of men. Thus foundations of the Church have been laid in the non-Christian world. At places they are deep and broad, at others they are temporary and needing permanent reinforcement. The work of the pioneers is still going on in many fields and is needed in parts of all. In several the ground is hardly broken. Elsewhere virile and earnest native churches are solidly established and are already sturdy witnesses for Christ in the life of their nations. Many of these fields and several aspects of the work we have studied in other books in this series. In this

we are to make the bold attempt to see these foundations as a whole, to grasp their extent and condition, to visualize the rising layers of stone. We shall do this not so much out of interest in the measuring and describing of results as to discover what it means for the future and what the great Master-builder requires us in particular to construct upon those foundations.

THE REDEMPTION OF MEN

Yet the missionary enterprise does not have as its only or even its primary purpose the establishment of a church. Its chief purpose is to redeem. Everywhere and continually men and nations because of ignorance and ill-will, because of false gods and cruel customs, because of their own selfishness and the selfishness of fellow-men and fellow-nations are in agony and bondage to fear. With suspicious eye nation looks upon nation, class upon class, man upon man. Great multitudes, oppressed and confined by barriers of caste and tradition and ignorance, by the mistaken ambitions of national leaders, by selfish control of national and international wealth, literally hunger and thirst for deliverance. Children and women suffer untold misfortune. Splendid talents and marvelous racial abilities are dulled and thwarted in their needed service to mankind. Under and through it all is the unending longing of human hearts for the true God, distraught and pitiful because they are far from Him.

But, through the mercy and love of Him to whom the missionary enterprise seeks to bring men, these things need not be. For nineteen hundred years

multitudes without number of every occupation and temperament, of every nationality and condition of life have applied Christianity to their personal lives. They have met the Lord of all life face to face and under His searching look they have found their own selfishness and ill-will unendurable. They have surrendered their lives to Him, their wills to His, and have found power to attain ideals of unselfishness, strength to overcome every temptation, faith to triumph over all trials of soul and circumstance, and the continuing and incomprehensible peace of a great Companionship. Furthermore, in groups or with individual boldness, they have sought to apply to the life of the community or the nation the principles of the Gospel of Christ, to whom all men are brothers—children of His own Heavenly Father.

THE TRANSFORMATION OF LIFE

And steadily and slowly great public wrongs have been righted. In the Christian world slavery is not only abhorred but outlawed. The profitable production and sale of alcoholic liquor, to the damage of men's bodies and the ruin of their moral integrity, is being increasingly prohibited. The equal basis of opportunity and right for women is recognized as a mark of distinction of Christian lands and Christian centuries. The consciousness of the responsibility of the strong—whether men or nations—for the protection and strengthening of the weak is steadily growing. Whatever may have been the ultimate causes of the great war, the appeals of the leaders on both sides to what were called "the moral aims of the war" showed that conquest for the sake of con-

quest and loot was no longer an adequate motive to lead nations to war, but that right must come before economic profit. All these changes are the results of the possession, in greater or less degree, by millions of men and women of the Christian outlook on life and of the leadership which they have pushed forward. Thus Christianity builds the Kingdom of God on earth not simply by the close union of believers in a church, but by its transforming influence upon all of human life. In this little book we must therefore also note the leavening results of the Gospel in its working in non-Christian lands and study those conditions of national and international life which imperatively need its revolutionary power.

Our method of study will be first of all to pass rapidly through the major fields of missionary work, starting with Japan and moving westward. In each field we shall remind ourselves quickly of its outstanding characteristics and of the strength of the Christian forces in it and note more particularly those conditions in the life of the people and those national problems that most need the influence of the Gospel of Christ and are of the most significance to the permanent building of the Kingdom. In the fifth chapter the question of how the Christian forces of the world are equipped to meet the challenge of need revealed by our rapid survey must be faced. What can the native churches do? What can Europe do? What can America do? The final chapter comes even more closely home in its endeavor to face just what is required of us.

HUMANIZE THE STATISTICS

If there seem to be in these chapters less considera-

tion of native religions and native customs, less of missionary methods and achievements and more of matters of politics and economics than is customary in these texts, it will be for several reasons. First of all, the readers of this series are already familiar with nearly every aspect of the missionary's work and with much of the daily life of the people. They already have the resources with which to enrich the statistics of poverty, the appraisals of illiteracy and ignorance with descriptive incident and illuminating anecdote. The writer expects that those who study the subjects covered here will use freely these resources. The "ones" and "tens" and "hundreds" of the statistics stand for something suffered, earned, understood, lost by Okamoto-San, by Li Feng, by Andungo, wife of Obam Ze, or Ganga Ram, Senorita Jacinto, and Tessie Smith and one or ten or a hundred of their kindred and friends. To fail to reflect upon this fact as one reads is to miss the meaning of whatever may be said of politics and economics.

TESSIE SMITH AND WORLD ECONOMICS

In the second place, not many of us are really aware of the manner in which great economic and political forces affect the lives of millions of Ganga Rams and Tessie Smiths. We are stirred by the story of Ganga Ram's tithe of his tiny crop of grain, but we rarely press back to reasons why the tithe of his crop was only a few handfuls. The traffic in opium and rum is international trade secured by international law. We are shocked by the effect of rum on Obam Ze's treatment of Andungo, but when some one says "international law" we blink and are dumb. We are

horror-stricken at the narratives of the sufferings of some Armenian child, but we are indifferent to the political conditions that brought about such sufferings or may prevent them. We are well aware that the decisions of statesmen and financiers do produce incalculable results—witness the Great War. We are dimly aware that missionary work was interrupted or that new opportunities have come. We do not grasp the fact that the action of a government in Asia, of a group of bankers in New York or London may advance by decades, postpone for centuries, or utterly destroy the possibility of an enduring foundation for the Kingdom of God in some tribe or nation. India, overwhelmingly Moslem and Hindu, by vote of the British Parliament undertakes self-government, with what consequences to Christianity no man knows. Sir Michael Sadler, whose reputation as an educator-statesman is world-wide, declared recently that the form of China's new system of education, as determined by the decisions of the next two or three decades, is of tremendous importance to the future of the whole world. It is just such things as these that we who work for Christ's Kingdom among the nations need to understand. Public opinion in action is the most powerful force in the world today. Will not the Lord call the Church—the community of Christians—the individual Christians to account if their part in shaping public opinion is not actively and intelligently performed in the fear of Him!

CHRISTIAN WOMEN AND PUBLIC RESPONSIBILITY

For, in the democratic countries of the world where public opinion and the ballot have power over nation-

al policy and public action, no one is without influence nor can any one escape responsibility. In the United States in addition to the influence women have been free to exert upon public opinion they now have the ballot to express even more directly their convictions. Within certain limits women in Great Britain have the same opportunity. In Germany the revolution has put thirty-seven women in as members of the National Parliament. Rumania is reported to have adopted woman suffrage and Greece to be upon the point of doing so for her new mandated territory in Asia Minor as well as for Greece herself. These millions of new voters may leave the world in its old ruts or lift it out. The obligation upon American women is the more definite because of the strong hold America has upon the idealism and the aspirations of the peoples of the world. Yet Americans' understanding of the world-wide effect of their actions is comparatively slight. Misinformation and misrepresentation are constantly present as enemies of wise and honest decisions. Who then among American women will furnish the necessary leadership for guiding and informing them? The call is to those who have been studying the peoples of the world in the light of Christianity—to the missionary-minded women of America. This is the third reason for the emphases which appear in these chapters.

May there be found in them what the Bulu Christian would call "five words of the Word of God!"

E. M. N.

CHAPTER ONE

II. JAPAN

New Japan.

Mr. Kipling in his Mandalay song has the refrain:

> "An' the dawn comes up like thunder
> outer China 'crost the Bay."

The Sunrise Kingdom has risen above the horizon of Western civilization with just such rapidity as that. Less than seventy years ago foreigners appearing on her shores, even shipwrecked sailors, were imprisoned and no inhabitant was permitted to leave for foreign lands. To-day her commerce is world-wide, her shipping dominates the Pacific trade, her people have travelled and settled in nearly every land, and, as one of the "Big Five" powers of the world, she shared with France and Great Britain and Italy and the United States the settlement of peace at the end of the world's greatest war. No less striking are the changes within. An entire government-controlled educational system, comprising nearly 28,000 schools and culminating in six universities, is in full operation and overcrowded. Adequate railroads and telegraphs extend the length and breadth of her territory. Modern cities with department stores, factories, slums, millionaires, electric trolleys, daily newspapers issuing "extras," are bustling with the life of manufacture and trade. Osaka and Tokyo have a combined population of over

three millions. Her territory has also expanded to include the lower half of Saghalin, the Kingdom of Korea, the island of Formosa, with many smaller islands in the Pacific, and "spheres of influence" more or less definite in Manchuria, Shantung, and Fukien in Chinese territory. A powerful, modern army and navy, with a victory over Russia already to its credit, guards her possessions. Two Houses of Parliament, the lower one elective with a cabinet of ministers, and many official departments and bureaus represent, in form at least, the modernizing of the government.

Old Japan. Striking as these changes are, Japan is in important respects far from modern. Life in the rural districts, where more than three-fourths of the population live, is little changed. Here the worship of primitive nature gods continues and marriages are still made by "go-betweens." The general neglect of the higher education of women, the treatment of women in industry, and the governmental and public toleration of prostitution as an established institution are signs that the general position of women has not radically altered. Representative government and democracy, as they are known in such nations as France, Great Britain, and the United States, do not exist. The indifference of the people to their responsibilities for local and municipal government is extreme. In national affairs the electorate is not only limited to about five per cent. of the population,* but the control of the cabinet of

*As compared with 47 per cent. in Great Britain, 27 per cent. in France, and 25 per cent. in the United States (the last being previous to woman suffrage in national elections).

ministers, who both direct government departments and exercise great power over legislation, is unconstitutionally in the hands of five "Elder Statesmen," who wield the really autocratic power of the Emperor. The will of the people is not only hindered in this way, but the government, by its control of the press, can withhold news of importance from the public or suppress the expression of opinion.

The paternalism of the Japanese government has its counterpart in the attitude of the people toward the government. The ancient feudal spirit is still powerful, emphasizing obedience and dependence and class spirit rather than initiative and democracy. For example, at the signing of the Armistice in November, 1918, the people of America and England and France broke out into immediate and spontaneous celebration. But the Japanese people waited until the Government gave the word before expressing their own ardent feelings. Similarly the institution most foreign to all the Westernizing experiences of Japan is the worship of the Emperor, before whose portrait all school children are taught to bow, of whom statesmen declare, "the Emperor is heaven-descended, divine and sacred," and about whom university professors write theological treatises,* asserting "by obedience to that which the Emperor commands we develop and perfect our lives. . . . The standard of right and wrong, good and evil is found only in the Imperial Will." Thus Japan not only retains the doctrine of the divine right of kings, discarded by the West, but carries it to the extent of making the sovereign divine.

**International Review of Missions*, July, 1920.

THE BURDENS OF JAPAN

Leading the Orient. With these and other strange contradictions of ideals and actions in mind, let us notice some of the major burdens and problems which confront the Japanese people to-day. The first of these is the burden of leadership in the Far East. Very soon after the enforced opening of Japan to Western culture, her leaders saw that, if the Orient was not to be parceled out among the nations of the West for their benefit, she herself must become the dominant power within the Far East and must lead the Far East in confronting the West. By her own remarkable adoption of Western material civilization, by constant effort to force or help China to resist the pressure of European nations for concessions and to acknowledge her leadership, by defeating Russia in 1904, by annexing Korea, by driving Germany out of the Shantung Peninsula and the Pacific islands, and by the collapse of Imperial Russia and her Far Eastern ambitions, Japan has attained her coveted position. But it entails great responsibilities. She must reckon with every nation that is interested in the Orient. Every issue between the races of the East and the races of the West may require her to become a champion. Most serious of all, if the efforts of the peacemakers fail and the nations continue in lust for wealth and territory, she must prepare the Orient for the inevitable war in the Pacific and bear the brunt of the attack.

MILITARISM

Militarist Power. These international dangers have tightened upon the Japanese people the hold of a military and naval clique whose power is often wielded in

POVERTY

Chinese famine sufferers waiting behind a barrier for the distribution of relief.

spite of and frequently without knowledge of the people. Whenever the military leaders cannot secure the support of the Cabinet, they can force its disruption and dismissal by causing the resignation of the Minister of War or of the Navy and refusing to appoint a successor. Indeed, it is rumored that the military leaders are able to keep the rest of the Cabinet, even the Premier, in ignorance of their official acts. Moreover, though the Diet or Parliament is able to prevent marked increases in military or other major expenditures, it is never able to force a reduction of such expenditures once approved. The result is to give militarist interests far greater power in national issues than is the case in the democratic nations of the West, though perhaps not greater than that in pre-war Germany. Nearly every step taken by Japan which has been looked upon with anxiety by Christian leaders and statesmen has been due, not to popular agitation, but to the policies of this group and their practical consequences.

Militarists in Korea.

An example of this is seen in another serious problem for Japan—Korea. Forced by the inability of the old Korean Government to resist the schemes of the European powers for political and economic concessions and by the threat of Russia to take Korea for herself, Japan gradually, perhaps not unwillingly, obtained control over Korean affairs, until in August, 1910, the Land of the Morning Calm was annexed by the Sunrise Kingdom. Morning Calm, however, hardly resulted for either. In spite of extended material improvements in railways, reforestation, road-making, and of moderate extension of education and agri-

cultural betterment, the methods of Japan's colonial government have been to a great degree militaristic and Prussian. The Korean spirit of independence, kept thoroughly alive by these mistaken methods, stirred profoundly by President Wilson's proclamation of the rights of small nations and by the death of the old Korean Emperor, broke out in the spring of 1919 in a remarkable unarmed country-wide demonstration in behalf of independence. The extreme brutality of the military police in endeavoring to stop the demonstrations and in hunting out supposed conspirators powerfully disturbed the Christian world. The Imperial Japanese Government, keenly sensitive to Western criticism, promised many reforms, some of which have been begun. But her failure in Korea, confirming Chinese and Western suspicion of Prussianism in Japan and producing determined discontent in 17,000,000 Koreans for whom she is responsible, hangs like a millstone about the neck of her ambitious leadership in the Orient.

Militarists in Shantung.

This same military influence, supported, to be sure, by the nation's increasing sense of power and her belief in her imperial destiny, has been repeating in Shantung, a rich and important province of China, certain most distressing aspects of the Japanese performance in Korea. Justifying her demand as reparation for the murder of two German Catholic priests by brigands, Germany, in 1897, had forced from China railroad and commercial privileges in Shantung and control of the port of Kiaochow. With extensive military display and as an act of loyalty to the Allies, Japan drove the Germans out of Shantung, having pre-

viously secured by secret treaty with Russia and the consent of Great Britain and France, given for the sake of help in the war, an agreement that Japan should inherit all of Germany's rights in Shantung.

Japanese control in Shantung at once developed rapidly, soon going beyond the bounds of the former German concessions. Mines, railways, and other possessions commercially valuable have been forced into Japanese hands or Japanese control by adroit and unscrupulous methods. Intimidation and bribing of native officials, unscrupulous and lying misrepresentation of foreigners through a controlled press, insults to missionaries and their workers, systematic extension and promotion of vice districts, similar activity in the spreading of evil drugs, as morphine, among the populace, are all credibly reported as accompaniments of the Japanese possession of Shantung, nor can it be imagined that such acts are without the knowledge or consent of the Japanese governmental administration in Shantung. Thus again, in another quarter, the imperialistic activities of Japan's uncontrolled military clique and its commercial associates have sowed for Japan a crop of hatred and ill-will and wrongdoing. If the Japanese people condone or approve such treatment of their fellow Asiatics, they will reap a harvest as evil as Prussia's.

INDUSTRIAL AND ECONOMIC CONFLICT

Industrial Evils. A distinctly different group of problems for Japan has also been made more acute by the Great War—the social problems of the modern factory systems. Even before the war industrial expansion had been rapid, but in the war period fac-

tories grew like mushrooms. It was estimated in 1919 that there were 25,000 factories and 2,000,000 employees.* One person in every ten in Tokyo is a factory employee. An unusually large proportion of Japan's factory workers are women, and of these an appalling number are very young. In one industrial suburb reported in 1919, out of 5,672 workers nearly 3,200 were young women under twenty years of age, more than 1,000 being fourteen or younger; 22,000 of the 28,000 workers in the Government Tobacco Monopoly are women and girls.† Moreover, factory hours and factory conditions are physically and morally destructive of the worker. Day and night shifts with twelve to fourteen hours of employment have been general. With the industrial expansion have come slums in the larger cities, many of them fully equal in congestion, lack of sanitation, and vice-breeding conditions, to those which the Western world has had to attack and eradicate. A factory law, enacted in 1911, and put in operation in 1916, hardly touched the industrial problem, for its main provisions permit the employment of boys as young as twelve and girls as young as fifteen for twelve hours a day, with exceptions granting longer hours and lower age limits at the discretion of the Government. Apparently, Japan's rulers regard industrial expansion as more important than the conservation of youth, especially as the population is abundant enough to permit carelessness in treatment of the workers without decreasing the labor supply or the profits.

*_Christian Movement in the Japanese Empire_, 1919, p.166. In 1883 there were only 125 factories.

†_Christian Movement_, 1919, p. 170.

Economic Conflict. The war period has also brought problems of wealth and poverty. Scores of *narikin* or "mushroom millionaires" sprang up through the exceptional profits of manufacture and speculation. The reckless spending of money in extravagant ways by the "newly rich" on automobiles, luxurious dinners, and jewelry has been marked. In Kobe the attendance at houses of prostitution increased 50 per cent. between 1914 and 1918.* With these unfortunate consequences of prosperity came another well known to the West—the familiar H. C. L. In Tokyo the increase has been greater proportionately than in New York. This has pressed heavily on the laboring classes who have not the same power to force wage adjustments that they have in America and the prosperity of their employers has aroused resentment. At one time the suffering became so acute that "rice-riots" broke out with destruction of warehouses and stores in protest. The factory classes of Japan have been discovering that the sense of responsibility of employer for employee, which was the protection of the worker in feudal times, is wiped out in modern industry and that employees must protect themselves. Yet the Police Code denies the right of workers to strike and courts and police alike have endeavored to suppress such strikes as have occurred. The immense demand for labor during the war boom gave the workers their opportunity. By the formation of unions and the many successful strikes the workers were able, during the war boom, to force the better working conditions and higher wages which they desperately needed. Unfortun-

Christian Movement, 1919, p. 171.

ately they learned their power only to lose it in the serious industrial depression in the spring of 1920, when hundreds of thousands were thrown out of work and strikes were easily broken. The conflict of labor and capital is rapidly developing in Japan.

THE STRUGGLE FOR DEMOCRACY

"Demokurashi." There is, however, a new word in Japan, imported bodily from English, and "blazoned upon the notice boards of countless public meetings and on the title page of every prominent magazine."* It is "demokurashi." Even in the early days of Japan's opening to the West, there had been prophets and seers who sought to establish in the hearts of the people the democratic ideal. But the hold of the feudal spirit was strong and the admiration of the makers of new Japan for Germany, as it was under Bismarck, obscured the prophetic vision. At first the Emperor appointed cabinets composed entirely of representatives of the Elder Statesmen and their clans, but after a time cabinets composed in part of representatives of the political parties were able to alternate in power with the bureaucratic cabinets. Democratic policy in the Philippines, the fall of the Manchu Imperial House in China and of imperialism and bureaucracy in Russia all had their influence on Japan. In September, 1918, public opinion became strong enough to oust the mildly autocratic cabinet of General Terauchi and to give to Japan for the first time a party Cabinet with a commoner, Kei Hara, as premier. In large part this development of popular sentiment was due to

**Missionary Outlook in the Light of the War*, p. 105.

the influence of democratic ideals among the Allies during the war, for, though at first the war was regarded as one of conquest, it was soon discovered that the Allies were fighting for a great ideal* and the appeals to democratic aims which were made by the leaders of the Allies and notably by President Wilson began to filter into and stir Japanese public opinion. The Hara cabinet at once took steps in the interest of democracy by their own democratic behavior, by relaxing some of the bureaucratic checks upon free speech, and by putting through the Diet in March, 1919, a law which by reducing the property qualification for voting increased the number of voters from about 1,460,000 to about 2,860,000. The record of the Ministry since then has not been so favorable to democracy.

The Attack on Militarism. One of the most marked factors in the growth of democratic feeling has been the defeat of Germany in the war and the severe blow which this has given to the faith of a large party in Japan in a Prussian theory of government and Prussian methods. The reliance of this group has been the general political apathy of the people and especially of the predominant agricultural class. The cities, however, are rapidly becoming great centers of democratic feeling, in which the labor movement is helping. The leaders of the movement for universal suffrage and responsible government include writers, professors, members of parliament. Two of these are Professor S. Yoshino, the Chris-

*"We understand in Japan that it is abuse of power that has come into conflict with the true spirit of civilization and respect for the rights of others." Quoted in *Missionary Outlook in the Light of the War*, 45.

tian professor of political science in the Imperial University at Tokyo, whose writings are very influential among the student class, and the Hon. Yukio Ozaki, formerly Minister of Justice, who has courageously published a book, *The Voice of Japanese Democracy*, attacking clan and militarist government, and who gave notice in the Diet that he would abandon the parties which so easily yielded principles for the sake of patronage and power and attack militarism independently. A number of these men have formed a society to advocate "universal suffrage, the overthrow of bureaucratic autocracy, the abolition of class distinctions, the revision of the revenue system, the public recognition of labor unions, and the reform of colonial administration."

The most hopeful element is the student class. Many of them are going into the slums to live with the factory classes and to study their problems; others are holding discussion groups with Korean and Chinese students (learning Esperanto, lest the use of Japanese should seem not to mean a basis of equality) and gaining a world vision and a democratic ideal, which the conservatives class as "dangerous thought" and urge the police to suppress. Professor Yoshino is reported to have made the following estimate:

> If the question was put to the students as to whether or not we should withdraw from Siberia, ninety in one hundred would stand for withdrawal. If the question of giving Korea independence or complete autonomy was submitted, ninety in one hundred would give her independence or autonomy. If it was put to the students, "Shall we withdraw from Shantung and give it

ON THE SHOULDERS OF MEN

Day in and day out the [illegible] of China are carried on men's shoulders. Such labor as this is terribly severe, pitifully paid, and very costly,

back to China?" ninety in one hundred would say, "Yes."*

Even though this may be over-hopeful, it is tremendously significant. "The battle between the forces of autocracy and democracy, between reaction and progress has been joined. It will be fierce and prolonged. The issue will be determined by the events of the next few years. It needs no argument to prove that the Christian movement in Japan and America should strain every resource to develop the leaders who will keep the democratic movement in Japan from degenerating into formalism on the one hand, or into mob rule on the other, and will make it take shape in a stable structure of free institutions."†

Japan's Effort at Self-Discovery. Many other problems and burdens, indeed, Japan has, but only one more can be noticed here. Japan is seeking to find herself. Conscious of her ancient and highly developed heritage of Eastern civilization, she yet feels the strength of youth and pride of power that have come in the rapid assimilation of the West. The latter breaks out often in bombastic assertiveness of word or action. The records of the bravery of men in the Allied Armies were upsetting to a belief that there was no bravery in the world like Japanese bravery. On the other hand, a sense of instability gives rise here and there to bitter self-criticism and to unexpected turns and reactions in political and social life. The whole land is bewildered and upset. What Count Okuma wrote in 1909 still holds true: "To

*_Japan Review_, June, 1920, p. 235.

†_Missionary Outlook in the Light of the War_, p. 107.

summarize the situation, Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thoughts—some only conceived, others partially or wholly executed, during the past century or more,—have poured in and, not having yet effected a fusion, are raging wildly, tossing, warring, and roaring."*

Yet in all the confusion a sense of mission is developing. Listen again to the venerable ex-Premier:

> "The country has already won a position that entitles it to represent the civilization of the Orient, and now the lot falls to it to introduce the civilization of the Occident to the Orient. This may truly be regarded as Japan's heaven-ordained office, and the Japanese should grow in the belief that on them alone devolves the mission of harmonizing the civilization of the East and the West so as to lead the world as a whole to a higher plane. Should our people, fully appreciating this, their heaven-ordained office, resolve to accomplish the mission, the effect will be far if not world-reaching. The spirit of international jealousy will gradually disappear; petty questions of race will no longer find room to exist; the evils of anti-alienism, which live on misguided traditions or sentiments will vanish; international relations hitherto heterogeneous and militant will become harmonious and peaceful; and then . . it may cease to be a mere dream to look for the day when the nations of the world will federate under one code of international law and form one organic system, creating a new era of fellowship and goodwill wherein distinctions of native and alien, near and remote will disappear, and all will be linked together by one uniform bond of harmonious cooperation and coalition to the glory of real civilization. I do not believe there is another nation on the face of the earth better fitted than the Japanese to

*Okuma, S., *Fifty Years of New Japan*, II, p. 568.

achieve this grand mission, for we are a nation which represents the civilization of the Orient and has assimilated the civilization of the Occident."*

By what magic will confused Japan, not yet having united the civilizations of East and West, but only annexed the one to the other, accomplish such a mission?

JAPAN'S SOLUTIONS FOR JAPAN'S PROBLEMS

Japan's Solutions for Japan's Problems.

The answer of the Japanese Government to this question and to the other social and political issues already referred to, is at some points clear. Adroit diplomacy, an increasingly strong army and navy, great extension of trade and manufacture and thus of wealth through exploitation of an over-abundant population, coupled with control over China's iron and coal, are expected to provide the material basis for the mastery of the Far East and its protection against the aggressions of the West. The gradual substitution of civil for military administration in colonial affairs will take place where abuse of subject peoples becomes sufficiently notorious. Slowly the franchise will be extended, if and as popular sentiment really makes it dangerous for the government to ignore it. Furthermore, the prime importance of higher education is clearly understood and in 1919 the government not only modified its regulations to give greater freedom for the development of private high schools and colleges, but followed the Emperor's gift of $5,000,000 by launching a program involving the expenditure of $22,000,000 more in five years for establishing and enlarging high schools and colleges.

*Okuma, *Fifty Years of New Japan*, II, pp. 574, 575.

Finally, the government sees clearly the need for morality and religious loyalty to national interests. But it has its own ways of developing those essentials, of which the chief has been the gradual instillation into the convictions of a strongly patriotic people of the belief that their Emperor is descended in unbroken line from the Goddess of the Sun and that the highest morality and the highest religion consist in bowing before his portrait and obeying his government.* The Shinto cult which has been historically associated with ancestor worship is gradually being shorn by the Government of its grosser nature worship and its alliance with Buddhism, to become the official vehicle of the state religious ceremonies. The Government no longer classes it in the Department of Religions along with Buddhism and Christianity, and thus asserts that Emperor-worship and Christianity are not incompatible and claims that believers in the latter should comply with the observances of the former. It is this exaggerated patriotism, the belief in the divineness of Japan and all things Japanese, that is the real religion of Japan.

Limitations to Japan's Solutions.

But how much can these measures accomplish for the solution of Japan's problems? The more adroit diplomacy becomes, the greater menace it is to peace and prosperity. The expansion of force and of material wealth for purposes of aggrandisement and power will ultimately bring aggression, war, disaster,—*vide* Germany. Civil administration will never in the long run atone for manifest injustice of possession.

*The school text-books and the press are reported constantly to reiterate the fiction that Japan has never known violence and rebellion against the Emperor. See R. M. Weaver, "Emperor Worship" in *Asia*, June, 1920.

The extension of the franchise, tremendously important as that will be for the peace of the Orient, will bring confusing and perturbing results from the political inexperience of the people. Indeed, before genuine government by the people is added to government of and for them, the issue of the autocratic character of their constitution and of the unconstitutional bodies which wield its autocratic power must be settled on the side of democracy. Again, national education, however extended, is likely to continue to be markedly materialistic. Science, pure and applied, has been the major interest in the past and a strong demand for commercial courses is now being made. The student class has shown its dissatisfaction with materialism by the frequent suicides of those who found in the philosophy and life of their instructors no lasting hope or joy. Moreover, in all the projected expansion not a *sen* is designated for the higher education of women. What will the Japanese nation of the future be unless in the homes of Japan the women are the intellectual companions of their husbands, and not simply polite keepers of the household?* Finally, the growth of democracy, of critical science, and increasing intercourse with the West, will go hard with the fictions that are attached to Emperor-worship, nor can the ethical injunctions of a bureaucracy, even when attached to an active patriotism and a sense of world mission, be a vital force in the life of a growing nation.

Nor are there other elements in Japanese life—save one—that can offer what is needed. Popular

*"There are well-nigh twice as many licensed prostitutes, geisha girls, and restaurant girls as there are girls in high schools." Miss A. C. MacDonald, *Christian Movement*, 1919, p. 220.

approval of the famous code of patriotic ethics, Bushido, has distinctly waned with the discovery that self-sacrifice even to death for one's country is far from being a monoply of the Japanese people. Moreover, Bushido and the ethics taught in the schools are deficient in that almost the only principle inculcated is loyalty to the Emperor, with such matters as honesty, purity, the spirit of service, far in the background. Buddhism, stirred by the competition of Christianity, has started Buddhist Sunday Schools and Young Men's Buddhist Associations, boldly taking over Christian ideas and institutions and substituting Buddha for Christ, as in the hymn, "Buddha loves me, this I know." There can be no better evidence that Christianity has what the modern world needs, and that the other religions have not, than the widespread borrowing of Christian ideas and methods now going on. The continuance of the process will be to de-Buddhize Buddhism, even though the ancient name and associations be retained. "Yet, when the Government, in its attempt to revive Shinto, cleared out all Buddhist belongings from the Shinto temples and beautiful Buddhist images were split into kindling wood or sold for a trifle to fortunate collectors, no one was greatly disturbed."* Moreover, how deeply instrumental in helping Japan find herself can a religion be whose fundamental tenet is renunciation and *avoidance* of the real world of pain and misery, even when it superficially adds to itself elements from a religion which contrariwise boldly faces that real world of pain and seeks to *transform* it by overcoming it with

*W. B. Hill, *Missionary Review of the World*, May, 1920, p. 415.

love. The old skin of Buddhism will never hold the new wine of Christianity. In the hour of Japan's need it will break.

WHAT JAPAN NEEDS

What Japan Needs. The answer to Japan's need, the solution of her problems, the lifter of burdens from her people is Jesus Christ and He alone. Only the marvelous spirit of human brotherhood and fellow service which He imparts can carry her safely through the conflict of nations of which she is the centre. His gentleness and tact alone can make her not simply tolerated, but even approved by whatever peoples it may be her portion to protect and guide. The exploitation of labor, the perils and excesses of the industrial conflict await, as in other lands, that goodwill between employer and employee, that sense of trusteeship for wealth and skill which His Spirit promotes. The tides of race prejudice which are set against her and which flow out from her will recede only through the influence of Him in whom there is neither Jew nor Gentile, Greek nor barbarian, but all are one. In no teaching but that of Jesus is found that recognition of the dignity and honor of womanhood that is the first step toward eradicating the foul sores of public and private immorality which plague Japan and setting up the Christian home which is her basic necessity. That sense of personal responsibility for public welfare, that loyalty to the principles of the common weal which mark the true Christian citizen, Japan must have for the steady development of her political life.

And finally it must be Christ Himself that she has and not simply sections of His teachings attached

to her ancient traditions or her office-made code of ethics. No standard thus produced will rise to the level of His standard nor can any standard be of avail without that moral dynamic, that power to attain ideals which only His presence in the hearts of those who trust Him can produce. In Him Japan will find herself. In Him she will become a thousandfold more remarkable a nation than in her wildest moments of exaltation she ever dreamed that she could. The potentialities of a Christ-following Japan are glorious to meditate upon.

FOUNDATIONS OF CHRISTIANITY

The Christian Foundation.

How shall these things be? Already the foundations are being laid. First brought to the shores of Japan in the Roman Catholic form in 1549 by Francis Xavier, Christianity spread until intense anti-foreign feeling resulted in the violent extermination of all known Christians. Yet so deep was the hold of Christianity upon its adherents and so finely loyal had they been that two hundred and fifty years after it had been proscribed on pain of death French priests found as many as eight thousand who still counted themselves Christians. Now for more than fifty years Japan has been open to missionary work. Forty-one American or European missionary societies are engaged in the task.* There are 1150 organized Protestant churches and 542 Roman Catholic and Russian Orthodox churches enrolling 117,000 members in the former and 112,000 in the latter two.† The Sunday School scholars

*In two instances five of these societies (the Anglican and the Presbyterian-Reformed groups) and in one case three (the Methodist group) work for the benefit of a single Japanese denomination.

†The statistics in this paragraph are from *Christian Movement*, 1919.

IN CHINA'S COTTON MILLS

The rise of new industries is bringing long hours, hard labor, and strange problems of life to China's women and children.

number over 150,000. In addition there are in missionary and other distinctively Christian week-day schools under Protestant auspices approximately 42,000 pupils and nearly one-fourth as many more under Catholic direction. More than 17,000 pupils in the Protestant group are in schools above elementary grade.

The Protestant Christian community* is being served and extended by over 1,100 missionaries and 4,200 Japanese salaried workers. Of these 309 missionaries and 1,040 Japanese are ordained ministers. Considering the comparatively brief time, the sudden chilling of the Christian movement in the "higher criticism" controversy of the last generation, and the anti-foreign reactions which sweep over Japan from time to time, the results are excellent. It should be noted that an unusual proportion of the Japanese Christians come from the educated classes, due to their earlier and more enlightened contact with the West. University professors, college presidents, army officers, prominent business men and manufacturers, members of the Imperial Diet (at one time as many as fourteen) are to be found in the ranks. In one of the Tokyo churches the office-holders included "the Vice-Mayor of the city, a professor in the Imperial University, an editor of one of the principal daily newspapers, the head of the Government Bureau of Agriculture, a general in the army, a prominent broker and banker, and a judge of the Court of Appeals."†

*Figures for Roman Catholic and Russian Orthodox workers are not recent enough to include.

†A. J. Brown, *The Mastery of the Far East*, p. 635.

The Unknown Christian Movement.

Far more remarkable than the growth of the church is the way in which Christianity has spread outside of the church. "There are scores of thousands in Japan who understand and are guided by the spirit of Jesus in their daily life, but who for various reasons are not connected with any church. Some leaders in this country state that the number of real Christians outside of church membership in Japan today equals if not exceeds the number of church communicants."* A young Japanese student, Kawano Chofu, whose writings have influenced for Christian idealism tens of thousands, wrote that a five-sen Testament had been his guide, but that he had never been inside a church.† Furthermore, writer after writer recognizes the influence of Christianity in nearly every aspect of Japanese life. It has been the Christians who have made the pioneer attacks upon licensed vice, on intemperance, and the liquor traffic, who have led the way in establishing orphanages and other benevolent institutions and in visiting prisons. They have been alert to the conditions in Korea and one of the most fearless and straightforward reports made to the Japanese public was made by the representative whom the Japanese Christians sent to investigate conditions.‡ Their relation to the spreading of democratic ideas has already been indicated. Again some of the most widely read novels in Japan to-day have Christian themes or Christian characters, some being translations, but others notable products of

*T. Kagawa and J. Merle Davis, in *Christian Movement*, 1919, p. 211.

†*Christian Movement*, 1919, p. 214.

‡Japanese Christians gave $2100 for the rebuilding of destroyed churches.

Japanese pens. One literary group, seeking to live the ideal life in a village of their own, have adopted the Lord's Prayer as their motto. All these are signs of great hope and are further reinforced by the numerous widespread evangelistic campaigns by the Japanese churches which have reached thousands of hearers and helped to draw the churches closer together.

Were the organized forces of Christianity in Japan less divided on more unessential matters, a united Japanese Christian Church might draw unto itself hundreds of thousands of those whose hearts have been stirred, who would bring into it new strength and power. As it is, twenty-one denominations are being established in Tokyo, and the provinces have all these and six more. There is also little tendency toward any closer union or more energetic common action than in that provided by a Federation of Japanese Churches, neither inclusive nor strong. This is the more to be regretted because, though Christianity has gained so remarkable a standing, the extent to which the people have really heard the Gospel in such a way as to understand it is very slight. If the United States had only as few church members proportionately as Japan, it would be as if the only Christians in the United States were one-third of the Congregationalists and all the rest were Shintoists, Buddhists, agnostics, or "indifferentists."

THE OPPORTUNITY OF AMERICAN CHRISTIANITY

America's Opportunity.

What, then, is required of the Christian forces of America that Japan may become the great Christian power she should?

First of all, the strengthening of all the Christian forces of Japan by many additional missionaries of unusual culture, skill, and "spiritual-mindedness." Second, the keying up of all missionary institutions to more effective work, the combination of institutions to gain strength,* the enlargement of the splendid Christian college for women, and the establishment of a Christian University. Third, the widespread extension of newspaper evangelism, already proving a vital factor in promoting general knowledge of Christianity by opening the way for the missionary and Japanese preachers, and even in establishing Christian groups of believers almost without meeting with Christian workers. These require increased funds and personnel.

The remaining measures of Christian service are harder and no less important. Every contact of Japan with the Western world and particularly with America must find America and the West always Christian in every relationship with Japan and the Japanese. This applies to the treatment of Japanese in America and to the behavior of Americans in Japan. Then, in the international relationships which are carried on between the Governments of Japan and the United States the latter must be firm to protest against actions of Japan that are not compatible with Christian internationalism, yet quick to appreciate cooperation in movements for the common weal of the world. Furthermore, America must be swift to disapprove and check American political and commercial action whenever that

*In this land where distances are not great and railroad transportation easy there are eighteen or more theological schools, each with only a few students.

shows any un-Christian tendency. She must also be ready to assist in every effort on the part of the nations of the world to take similar action anywhere in the world. Finally, the Christian Churches must so apply the simplicity of Christian love to the barriers between them that they may by example and by direct influence make out of the multiplicity of denominations in Japan a single glorious Church.

III. KOREA

IN centuries long past, the Land of the Morning Calm was the bridge over which the ancient civilization of China crossed to the isolated islanders of Nippon. Now the direction has been reversed. Japan, absorbing the civilization of the West, is moving back across Korea to Manchuria and China's northern door. By the earlier movement Korean art, education, philosophy, and literature greatly profited. What permanent profit she will gain from the present movement only the future can show. Her ancient relation to China, politically speaking, was loose and nominal, her government practically free. But, since 1910, not only has a Japanese Governor-General been sitting in the seat of power at Seoul, but he has been instructed to "unite" Korea to Japan "as equally integral parts of the Empire." Government reports even refer to Japan as "the mother country"!

Inclined generally to take things peacefully, the Koreans, despite their ancient dislike of Japan, might have become reconciled to the fate their military weakness induced and gradually become an active and not subordinate part of a new nation of both

Japanese and Korean elements. Unfortunately for both Japan and Korea, the administration of Korea was put under Japanese military authority with its Prussian ideas both of the making of war and of the keeping of peace. Korean resentment and the outbreak of an amazing revolution have followed.

Material Prosperity. The Japanese processes of amalgamation, however well intentioned, seem not to have reckoned upon the need of having the esteem and confidence of the Koreans. Koreans as well as foreigners recognize a genuine increase in Korea's material welfare under Japan's direction. In 1917, the area under cultivation had increased fifty per cent. over that of 1910. Crop reports show in the seven years 1911-1917 an increase in the production of rice of 22 per cent., wheat and barley 30 per cent., cotton 200 per cent., silk cocoons 300 per cent., sweet potatoes 1300 per cent. Depositors in postal savings banks increased in number from 223,000 to 1,253,000. Railroad passenger traffic increased 150 per cent., telegraph messages 75 per cent. Millions on millions of trees have been planted to reforest the bare mountains. Land surveys are being completed, agricultural experiment stations opened. In 1917, a system containing 1400 miles of first- and second-class roadways was completed at a cost of $5,000,000.

Korean Dissatisfaction. But, excellent as this is, to the Korean certain other aspects are more prominent. His national pride, far stronger than the world suspected, resented the summary treatment Korean history received in Government controlled

schools, the excessive emphasis on the study of the Japanese language, the enforced observance of Japanese holidays and Emperor worship. Discrimination against him in wages and salaries, in educational opportunities, in treatment in the courts added to this feeling. Customary privileges in the Crown lands were put into Japanese hands or reduced. The freedom of the press was severely curtailed. Licensed prostitution has been openly introduced into the larger towns, expanding this evil and offending Korean self-respect. Often the method has caused more ill-feeling than the object sought. The liberal use of spies, rigid insistence on petty regulations, harshness and brutality on the part of gendarmes, the officious wearing of swords by school teachers, all represented to the Korean mind threats and terrorizing rather than genuine cooperation.

THE REVOLUTION AND ITS RESULTS

A Revolution without Arms. While all this was simmering under a comparatively peaceful surface the Great War flung into the foreground the rights of small nations and hostility to militarism as its major issues. To the Koreans their day had come. The civilized world, settling its affairs at the Peace Conference, should hear their case. Yet the usual accompaniments of revolution, the secret gathering of arms, plotting with the oppressor's enemies, the violent attack upon his agents and their forcible expulsion were not the methods of this remarkable people. Their appeal was to be to *moral* force, their revolution to be without bloodshed. On March 1, 1919, two days before the State funeral of the Emperor, the representative of their ancient independence,

thirty-three Koreans, seated in the Tai-Wha-Kwan, where their independence had been signed away, read to a representative of the Japanese high officials, whom they had invited, their Declaration of Independence, a noble and restrained document. They then notified the police where they were and awaited their prompt arrest. Meanwhile, in Pagoda Park a great crowd heard with astonishment the reading of the Declaration. "Mansei! Mansei! Independent Korea forever!" cried the young reader as he finished. The surging mass took up the shout. Swiftly the news spread over the city. In delirious joy the people turned to the Palace where the Emperor lay in state, to the foreign legations, to the Government offices, shouting again "Mansei! Mansei! Tok-rip mansei!"

In many other important centers similar demonstrations took place. At first dumbfounded, the police soon began to suppress the demonstrations by force. Crowds were fired upon, sabred; men, women, and children were imprisoned, beaten, tortured. Churches and houses were burned, some with supposed ring-leaders locked in them. The official Japanese records up to October 31, 1919, showed 631 Koreans killed, nearly 29,000 arrested, 10,500 flogged by police or court order; 41 churches totally or partially destroyed. Yet the determination of the Koreans not to be betrayed into violence was such that only 9 Japanese were killed and fewer than 200 injured. Slowly the news filtered out to the outside world, still more slowly to Japan itself. The censorship was working. In July a committee of Japanese Christians who had been investigating in

Korea published a stirring report. Representations to the Japanese Government through Japanese diplomatic channels were made by the Commission on Oriental Relations of the Federal Council of the Churches of Christ in America. The Commission's printed digest of evidence was discussed in the United States Senate. Japanese public opinion and many Government authorities expressed their horror.

The New Regime. The result of the agitation was a fairly prompt change in Japanese policy. Governor-General Hasegawa was recalled, the administration made responsible to the Diet, instead of only to the Throne, and Baron Saito, a retired admiral, "genial, democratic, and sincere" was appointed with instructions to make suitable reforms. Many of these have been initiated. Military uniforms and swords for civil officials have been abolished. New chiefs of police have been appointed from civil life, many of the old gendarmes discharged and the force put upon a civil instead of a military basis. Several Japanese Christians have been added to the administrative staff. Flogging has been officially abolished, though instances have continued to occur. The use of torture has been condemned. Many changes have been made in irritating minor regulations. Recognition is no longer withheld from schools which teach religion. Restrictions on the press have been relaxed, several independent Korean papers being licensed where none existed before. The administration has spent several thousand yen in rebuilding churches. For the same purpose Japanese Christians sent a gift of $2,100. More freedom has been given to Koreans to share, by forming commercial and industrial or-

ganizations, in the growing wealth of the country. Measures even more important looking to local self-government and consultation on reforms, are in process. Nevertheless, many abuses still continue. The Koreans, after their past experience, find it hard to believe in the sincerity of the reforms and, of course, still hold to their right to independence. A Provisional Government of the Republic of Korea has its headquarters in Shanghai with cooperating committees in the United States. What the future holds no one can tell.

CHRISTIANITY'S FOUNDATION IN KOREA

The Christian Church and the Rebirth of Korea.

Mr. Hugh Cynn has characterized the Independence Movement as "the rebirth of Korea." The part which the Christian Church played in this rebirth has been significant. The police were quick to suspect missionaries and church organizations of having fomented the revolution. To be sure, fifteen of the signers of the Declaration of Independence were Christians. Multitudes of Christians took part in the demonstrations. The Presbyterian Church in Korea in October, 1919, reported that of its 65,000 members, 3,804 had been arrested, 41 killed, and 1,642 were still in prison. In Pyeng Yang all the Methodist pastors in the city were put in jail. But the missionaries were entirely unaware of the approach of the movement and no evidence that the churches as such were responsible for it has been found. Students in Government schools, leaders in the native Chun-do Sect, and Buddhists had as much share in it as the Christians. Yet Christianity in the hearts of Korean leaders and Korean patriots has

been, as it inevitably is, a force for the installation of democratic ideas. Still more it has had much to do with the nature of the Independence Movement. The marvelous forbearance of the Koreans under maltreatment beyond words is not the cowering of an affrighted people. This passage from the Declaration of Independence is characteristic of their attitude:

> "In tune with the dictate of a clear conscience our duty is to break up the fallow ground of our new destiny, and, not for a moment, through long smothered resentment or passing anger, spitefully attack."

A word of caution from the leaders directed people "not to insult the Japanese, or strike them with their fists, for these are the acts of barbarians." A Korean peasant woman said to a tyrannical Japanese official, "I am sorry for you Japanese. You do not know how you must suffer before you come to that place of wide and glad prosperity."* An observer in Seoul declared, "The Koreans are so brave that the Japanese do not understand it. The Koreans, I believe, are the only people on earth who are really 'meek' in the Scriptural sense. The Japanese think their meekness is cowardice, whereas it is moral strength."*

Such behaviour as this is the fruit of the Spirit. The Korean Church has been living very close to the New Testament, has learned the meaning of "the other cheek" and "the second mile." Korean Christian leaders impressed this upon the independence movement. "Who is the leader of this insurrection?" some arrested Koreans were asked. "God

*Cited by Mrs. Robertson Scott, *Asia*, August, 1920, p. 693

Almighty," was their answer. "But who are His accomplices?" "Twenty million Koreans!"

Christianity in Korea. This is far from saying that Korea is a Christian nation under oppression. The labors of the missionaries, now about four hundred, have borne remarkable fruit. At least one out of every seventy-five Koreans is a Protestant Christian, a higher proportion than any of the larger distinctively non-Christian mission fields can show. Furthermore, every phase of mission work, now that public agitation has diminished, is greatly stimulated by a new sense of responsibility and the patriotic spirit. Bishop Herbert Welch writes: "There is a new spirit of eagerness for everything that is good. The interest in higher education of women is marked. Parents are coming to believe that their daughters cannot get good husbands unless the girls have been educated." Forty converts received on probation at once formed a self-supporting preaching band. "Isn't it pretty hot in July?" asked the pastor. "Yes," they said, "but we cannot wait." Church services are crowded, primary and Sunday schools are reported to be "bursting the walls" of their old rooms. Bishop Welch adds: "It may well prove to be the case that the greatest movement since the great revival of more than a dozen years ago has already begun. Best of all, it finds its chief origin among the people."

Christianity's Task in Korea. Yet the Christian missionary's task in Korea is by no means done. Quite apart from the great non-Christian mass of the population, the Church itself has not yet come to the point

where its financial strength and the numbers of trained leaders are sufficient alone to maintain the Christian higher schools. Marked as are the advances in self-support, foreign teachers, foreign administrators and evangelists, foreign givers must still stand by. Indeed, the present opportunities require that aid be given now more liberally than ever before. Though in a sense the future happiness of Korea depends on the growth of democratic sentiment in Japan, the liberal group in Japan can gain support for their liberal policy only in so far as the Koreans respond favorably to it. The moderate spirit of the Revolution must continue in spite of disappointment at the failure to obtain immediate independence and every point of liberty gained must be made secure by a corresponding advance in self-governing ability.

Moreover, just as rapidly as measures of self-government come to Korea she must be prepared for them by ideals of democracy, citizenship, and fellow-service. As many nations have found out in their history, unity against foreign domination is one thing, and unity in self-government is another. To Korea also is coming the disturbing factor of modern industrialism, now only slightly, but certain to grow larger with the years. The ancient evil of liquor is not lessened by the transition from the home distillery to the factory. Morphine and social vice worm their insidious way among the people. The testing of Korean character promises to be severe. The faith that meets the crisis is often inadequate for the commonplace. Upon the Christianization of Korea the genuine independence of Korea de-

pends. Then only will be realized Hugh Cynn's Christian ambition for Korea:

> "In that full justice (which the world triumph of democracy will bring to Korea) Korea will become free from all bonds but the love for humanity, and will endeavor to bring spiritual and material blessing, particularly the former, upon the other peoples in the Orient. Her progress and unselfish service to the other peoples will spell true peace in the Orient and the world. Statesmen may come and statesmen may go, but the ideals of the Korean people will be realized, because their *faith*, and *hope* are in the 'Invisible King' and their *love* is for humanity."*

EMPEROR WORSHIP

"The Imperial Family of Japan is the parent not only of her sixty millions but of all mankind on earth. In the eyes of the Imperial Family all races are one and the same. It is above all racial considerations. All human disputes may therefore be settled in accordance with its immaculate justice. The League of Nations' proposals to save mankind from the horrors of war can only attain its real object by placing the Imperial Family of Japan at its head. To attain its object the League must have a strong punitive force of a super-national and super-racial character, and this force can only be found in the Imperial Family of Japan."—*Niroku*, a Tokyo daily newspaper.

WOMAN'S CONSCIENCE IN JAPAN

As in other lands, the race conscience of Japan is, in no small measure, in the keeping of the women. A Japanese woman, who had never been in Korea, said to a foreign friend who had just returned from that country: "My heart has been telling me that all is not well in Korea. I knew that our press was lying, but I had been hoping that our foreign papers had been exaggerating. I want to know the truth." Another Japanese woman said: "The story of the great wrong done to Korea by our people must be told to the whole world if our people are to be saved."—*Asia*, August, 1920, p. 701.

"SUICIDE CURVE"

"Mrs. Jo is a Christian Japanese woman, converted through Christian missionaries. On a certain railroad near Kobe, over which the writer recently rode, there is a sharp curve and for many years this curve has been known as 'suicide curve.' Hundreds of Japanese a year

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*Hugh Heungwo Cynn, *The Rebirth of Korea*, p. 187.

traveled as though making a pilgrimage to this spot and threw themselves in front of the fast express and committed suicide. This is a prevailing custom in Japan because there isn't much hope of immortality in their hearts. The old religions of Japan, Buddhism and Shintoism, have lost their grip and millions of human beings live and die without any religion in their lives or any hope in their hearts.

"Mrs. Jo lives a long way from 'suicide curve,' but she conceived the idea of putting up a sign at this terrible spot. Then she got permission of the government to put the sign up. It is written in Japanese characters and it reads: *'Wait a Minute before You Carry Out Your Intention! Come and Talk Things Over with Me! I'll Try to Help You!'*

In spite of the fact that her house is ten miles back from this 'suicide curve' more than seventy people came to her door during the first year that she put up the sign, and through her kindly Christian admonition and through the Christian hope that she held out before their eyes gave up their intention of suicide and most of them became Christians." —A Missionary's Report.

INDEPENDENT GIRLS IN KOREA

One of the head Japanese teachers addressed a large class of Korean girls at the time of the uprising. He said: "We have trained you in this institution for several years and I hope you will marry Japanese husbands." "We all will," they replied laughing, and the next day all of these girls were out on the streets shouting "Mansei."—*Asia*, August, 1920, p. 700.

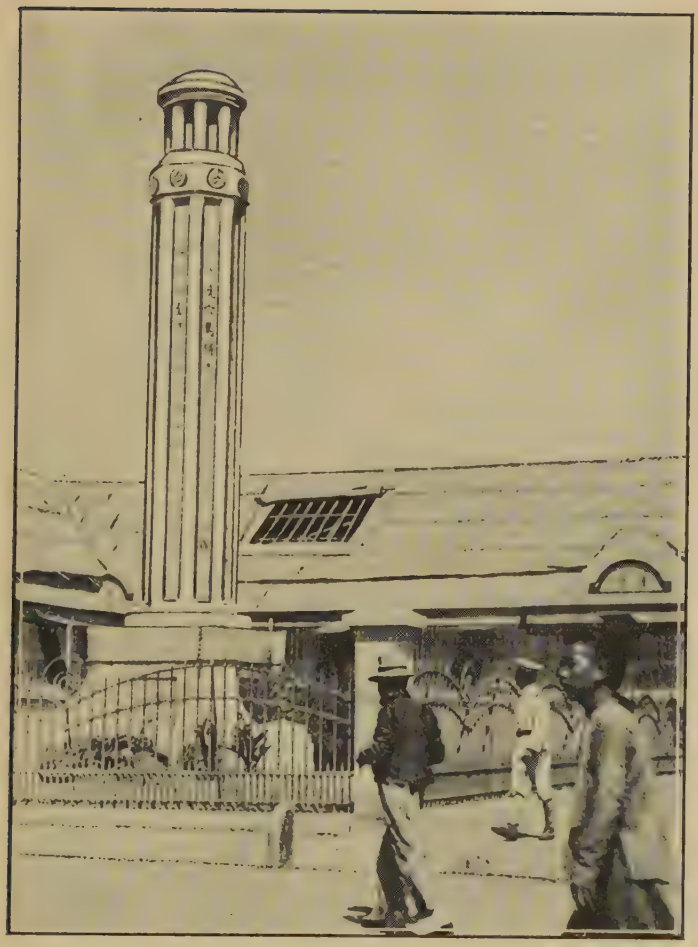
PAUL AND SILAS IN KOREA

Even the men in prison are not idle. One pastor reports that he is in a room with nineteen. At first there were but three Christians. Now they are all Christians and have service in their cell. One boy, a student, said it had meant more to him than a year of study.—Missionary's report in Cynn, *Rebirth of Korea*, p. 180.

A KOREAN CHRISTIAN GIRL IN JAIL

"After more than a month of sitting in an uncomfortable position with absolutely nothing to read and no one to speak to and nothing to see, I received with joy unspeakable a copy of the New Testament in my own tongue. I read it through in two and a half days, then read it again and memorized Matt. 5, I and II Samuel, and the Psalms I read twice, memorizing Psalms 1, 23 and 121, also David's Bow Song.

"I never knew before what the Bible could mean to a human being and God was my one hope, my all. My constant prayer: 'Thy Kingdom come, Thy will be done on earth as it is in Heaven.' My first Sunday there, when I heard some one sing, 'Nearer, my God, to Thee,' it was like a river of peace flowing into my soul, and I knew all was well, if we only have His presence and comfort. Many times every day I sang, 'I hear my Saviour calling,' and knew that He would 'go with me all the way.' "—Cynn, *Rebirth of Korea*, p. 181.



Courtesy of Dr. R. A. Ward

"REMEMBER CHINA'S HUMILIATION"

A column erected on a prominent Peking street-corner by a Chinese man of wealth to remind his countrymen of China's humiliation at the hands of Japan, May, 1915.

CHAPTER TWO

IV. CHINA

Unity without nationalism.

Although China is the most ancient of living empires, having been hoary with age centuries before the wild tribesmen of western Europe felt the culture of Greece and Rome and India, China is even yet hardly a nation, but rather a people and a civilization. No such loyalty to a central government, no such sense of the need for one, or, for that matter, of much of any government exists in China as in Western lands. Conqueror after conqueror, dynasty after dynasty have ascended the Yellow Throne; their armies and their civil wars have come and gone, disturbing, but not upsetting the steady movement of life in its accustomed ways. "Heaven is high and the Emperor far away." "Throughout the country one village community after another leads its life according to the traditions of its ancestors, guided by some leading man who applies a mixture of precedent, Confucian ethics, and shrewd sense, to the settlement of such difficulties as arise among his people; and such whole communities live as they have lived, undisturbed by any thought of events in the next province. . . . These people are, to use a Chinese metaphor, the sea; the government is the boat."* Yet in spite of the size of the country, the huge mass of the population, the great difficulties of travel, the multitude of dialects, the marked differences in climate and crop, and many other disintegrating factors, there is a

**China Mission Year Book*, 1919, p. 15.

remarkable unity of ideas and ideals, of social custom, of methods of work and trade. New races, new religions have come in only to be assimilated without assimilating.

Chinese Character. Furthermore, until contact with the West forced new conditions upon China, progress had ceased. Civilization had become stabilized. The inventiveness and initiative of those who might have brought improvements were destroyed by excessive devotion to the Chinese classics. Because of the great density of the population both the educated and the masses had to learn how men might with least friction live together in a crowd. The result of this terrific discipline is the splendid Chinese character. The power to endure and survive physically under conditions which would wreck a Westerner has had its spiritual counterpart in an entirely non-Western patience, in contentment with little, in a readiness to ease the sore burdens of life by good humor, in genuine friendliness. The Chinese lack of concern for public law is mitigated by a sharing of moral responsibility between groups in the community and a readiness to find a way out by compromise.

Even so, the importance of keeping out of trouble in this "thick civilization"* brings resistance to innovation, lest it cause more trouble. There is a tendency to mind one's own business at the risk of being imposed upon rather than to stir up a row. A marked skill in forming certain types of business combinations and a well-recognized reliability in business matters are Chinese characteristics. Fin-

*The phrase is Professor Dewey's.

ally, the Chinese are thoroughly democratic. Caste is unknown. The ancient examinations for official position were as open to the son of a laborer as to the son of a high official. A shrewd observer is reported to regard the Chinese as "the democratic man," considering himself as good as his neighbor without aggressive display of his "rights" and without obsequiousness.* It is a good augury for the world if human nature can develop such a spirit under such circumstances, even though it be lacking in a sense of responsibility for the common weal.

Upsetting a Civilization.

Unfortunately or fortunately for China new factors are coming in from outside to upset this stability. The Western nations insist on dealing with the Chinese "nation," on requiring her government to protect their citizens, to pay indemnities, to collect taxes to pay for loans. More certain to disturb is the incoming of modern industry and foreign trade with their new factories and mills and mines. Changing methods of manufacture mean shifts in the manner of living and in turn altered moral standards. Habits of centuries may suddenly react against progress. Again, the threatening presence of other nations may teach China the militarism which it taught Japan. What a terrible threat to the world China's resources in materials and men would be, if she became militarist! How China shall change from an ancient to a modern nation is of tremendous significance to every people on the globe.

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*Cited by W. B. Hill, *Missionary Review of the World*, May, 1920, p. 442.

THE BURDENS OF CHINA

Poverty, Ignorance, Superstition.

The first of China's problems in striving to become a nation are a group of three which form a vicious circle, each contributing to the continuance of the other. They are poverty, ignorance, superstition. Chinese superstition teaches that, unless a man have male descendants who will perform the devotional rites before his ancestral tablets, his spirit will forever wander forlorn and foodless. Sons must be had. Accordingly, early marriages, arranged by the parents, and large families are the rule. This means a tremendously high birth-rate, which would soon cause the population to burst out of China like a flood, were it not for the extent to which the diseases of crowding and poverty destroy child life, and occasional famine and flood or rebellion wipe out thousands more. It is this superstition also which makes daughters undesirable, transferring them early to the home of the prospective parents-in-law, to become convenient household drudges, or disposing of them in ways which the West would not approve. As it is, hundreds of thousands of Chinese migrate every year from the South to the open areas of Malaysia and Netherlands East Indies.

But the population still remains so great that every available patch of land is required for raising crops and every imaginable animal and vegetable product is used for food,—and many which seem to the West unimaginable. In this battle for existence human life and human exertion are cheap. The competition is so strong that extreme physical labor is performed for wages that barely keep body and soul together and often do not. Only the wealthy few have leisure

to learn. Children cannot be kept in school long enough even to begin to master the difficult ideographs. New ideas cannot penetrate, superstitions remain because reading and writing alone require years to learn. Great as are the emphasis on learning and the respect for scholars, the numbers who have been able to follow the scholarly path even into elementary education are but a tiny fraction of the whole. It is estimated that only one man in ten can read, one woman in a thousand. Under such circumstances, intelligent, effective citizenship is impossible.

Barriers to Industrial Wealth.

Even if more could read, traditional Chinese lore has afforded them moral maxims leaving untrained that critical faculty which breaks down superstition and paves the way for that scientific dealing with facts that is the foundation of progress. Necessity is the mother only of a limited amount of invention. Science and freedom to experiment are required for those inventions that revolutionize a society. Great national resources which might relieve the poverty of millions lie untapped. Profitable methods of working them are unknown, or, the "earth demons" will take vengeance if they are disturbed. Facilities for transportation are unbelievably primitive. China has 7,000 miles of railroad. If she had as many as the United States in proportion to area she would have 315,000, if in proportion to population 1,000,000. Outside of port cities most roads are as narrow as trails, over which the great bulk of goods and people are carried on the shoulders of men. The extensive inland waterways are often disorganized by the indifference of officials to needed repairs.

Again, it is reported that popular investment of savings in a stock company, to secure the large capital railroads and mines require, is a risky undertaking in China. "Highly honorable as merchants and bankers, they have never worked out an ethics for the stock company, and in such relations they are the prey of a mutual distrust that is only too well founded."* Too often capital is consumed in "squeeze" taken by the officials and in the payment of inefficient relatives of the management who, by Chinese custom, demand places in the company. Widespread literacy, modern education, and a radical change in the basis of certain social customs and morals are needed to break the vicious circle, to reduce poverty, to put that restraint on large families which higher education and a larger range of life interests bring, to substitute knowledge for superstition and ancient unreason and to lay the moral foundation for national wealth and national self-government.

Western Aggression in China. The second group of problems for China centers about national government and foreign relations. With the weakness of the one has come the complexity and threat of the other. In order to understand the latter, it must be remembered that when the European nations began to open up trade with the new world of the Americas and the ancient world of the Orient they had ideals of conquest bred of their conflicts with one another in Europe. It was by such conquests and negotiations for political control, the latter almost invariably having behind them the threat of force, that Spain and Portugal once built up their vast American Em-

*E. A. Ross, *The Changing Chinese*, p. 124.

pires, that Great Britain is now in India and Malaysia, France in North Africa and Indo-China, Holland in the Netherlands East Indies. The motive was not conquest for conquest's sake, but for the wealth to be gained by trade and exploitation of the natural resources of the country. Each new possession has made more seem desirable. Having India, Great Britain must needs protect the trade route by controlling Egypt, resist Russia's approach to India by controlling the independent countries of Persia and Afghanistan and the Chinese possession of Tibet.

In dealing with so huge and distant a land as China, actual conquest and possession were not possible; there was also the danger that conquest would involve conflict with some competing European power. But this has not prevented the forcing of economic privileges and political control. One or two examples will suffice. As a result of the Opium War of 1840-1842, Great Britain not only forced China to open five ports to foreign commerce and to deal with foreigners on a basis of equality, but took possession of Hongkong, fixed rates of duty for imports which China could not, without agreement of the Powers, increase, and collected a large indemnity. By aiding Russia to prevent Japan from taking the Liao-tung peninsula from China, France secured from China additions to Indo-China and railway and mining rights in two Southern provinces. Great Britain then objected that this violated a previous understanding with China, but, instead of requiring France to give way, required China to yield more territory to England on the frontiers of Burma. The process by which Germany obtained control of Kiaochow and Shantung has already been described.

Since 1885 China has also lost Annam, Burma, Formosa, Korea, Outer Mongolia, Outer Tibet, the ports of Macao, Port Arthur, Wei-hai-wei, Kwang-chow Wan and other lesser possessions. Furthermore, "spheres of influence," designed to keep other nations out, are claimed over large areas of China by Great Britain, Japan, France, and Russia. The United States alone, though approving action by her citizens in securing contracts for railway construction and similar enterprises, has never followed up such concessions by efforts to secure political control, has never taken possession of Chinese territory, and has been the most outspoken champion of the "open door" policy * and the territorial integrity of China.

The Humiliation of China. The embarrassment and humiliation of China by this foreign aggression was greatly increased by events during and since the War. Anxious to obtain a dominant position in relation to China to the exclusion of non-Asiatic nations, Japan seized the opportunity given by the preoccupation of Europe in the war, to present "Twenty-one Demands" upon China in January, 1915. These demands required China to recognize special privileges for Japan in Shantung, Manchuria, and elsewhere and, in the fifth group, to surrender completely China's internal and external affairs to Japanese manipulation. After China had made efforts to modify, negotiate, and delay action, Japan, secretly assured that the European powers would not object, so long as their interests were not injured, suddenly threatened China with war unless the first four groups were

*By which the Powers agreed not to discriminate against one another's commerce in territory under their influence.

accepted. The ultimatum was delivered May 7th, to expire on May 9th. Too weak to fight and without support from any nation, except a note of protest from the United States, China succumbed. May 7th and May 9th are her days of national humiliation.

Other humiliating experiences came in the making of the final Treaty of Peace between the Allies and Germany. Stirred by President Wilson's declaration of the aims of the war as the protection of the rights of weak nations to self-government and freedom, China followed America into the war, hoping that in the settlement some of her wrongs could be righted. But Japan's insistence that, though she would return to China political sovereignty over Shantung, she must first become successor to the German rights, coupled with France's and Great Britain's determination to adhere to their secret war-time agreements with Japan, resulted in the incorporation in the Treaty of Versailles of the Japanese desire. With a boldness new for China, her representatives refused to sign the Treaty and, strangely enough, the Treaty terms reached China on the anniversary of the humiliating May seventh. Only the development of national strength can prevent China from being bullied and maltreated as long as other nations seek to profit by her weakness.

BARRIERS TO GOOD GOVERNMENT

Barriers to Good Government: Extraterritoriality.

The difficulties in the way of China's efforts to develop a strong government, apart from those due to nations who seek to keep her weak, are many. Her law codes and law practice must be so revised that foreign

nations will no longer require foreign courts (or foreign consuls with judicial authority) and foreign laws. Such a court is the U. S. District Court in Shanghai. Similarly many nations have their own post offices for foreign mail in spite of the remarkably efficient and extensive Chinese postal system.

Though in part necessary, these provisions may be greatly abused. Reputable authorities assert that enormous quantities of morphine are smuggled into China through Japanese post offices and that the itinerant vendors of the drug are protected by the Japanese consuls. The amount smuggled by this and other methods in 1919 is estimated at 28 tons. (A pound will provide 28,000 doses!) Unfortunately Great Britain and the United States are also involved. Basil Mathews, writing in the *Methodist Times* of London, declares: "The immense manufacture in Great Britain . . of morphine, made from the opium grown in our plantations in India, and shipped out through America to Japan, where it is—by the most amazingly brilliant diabolical ingenuity—smuggled along a thousand channels into China, is an outstanding Imperial and inter-racial moral issue."

Firms in the United States have been manufacturing vast quantities of opiates for export and unknown amounts have been shipped in bond across the country to Japan. The Harrison Act of 1914 prohibits the export of these deadly drugs to countries not having protective laws. A special order of the Treasury Department in 1920 added the Japanese Empire to this list! Even better is the bill (H.R. 14500) put before Congress in December, 1920, which prohibits *all* export of such drugs from

the United States, all transit in bond, and permits the import of such drugs only in quantities determined by the U. S. Public Health Service. What a shame that China, after throwing off the opium curse so valiantly with such indifferent cooperation from the West, should again be threatened with it through the greed and carelessness of foreign nations! The abolition of "extraterritoriality," as the principle covering the foreign courts and post offices is called, is one of the ambitions of the new China.

Barriers to Good Government: Armies and Parties. A second barrier to good government in China is found in the armies and commanders left over after the expulsion of the Manchu and the death of China's strong man, Yuan Shi Kai. These forces speedily became the weapons of personal and clique ambitions. On occasion failure to pay the soldiers led to rioting and brigandage. For a time a cabal, called the Anfu Club, and led by the able Tuan Chi Jui, reputed tool of the Japanese, blocked progressive measures in the Peking Parliament and precipitated a brief civil war near Peking. The need of keeping the army paid has forced the government to mortgage Chinese resources more and more deeply to foreign powers. Meanwhile South and North have long been at odds. Two Parliaments sit, one at Peking and one at Canton; neither is willing to lose face by surrendering to the contentions of the other; each struggles with disaffected provinces. The South demands repudiation of the Northern government's secret agreements with Japan; the North refuses to humiliate itself. Conferences to settle the differences have so far failed. Final adoption of the constitution and orderly

government await their union, made more difficult by militarist intriguing and private ambition.

Lack of National Spirit. The most deep-seated difficulty and one which to a large degree makes the others harder to remove is that long-inherited attachment to clan and village, that indifference to national interests which has already been described. This is a tremendous obstacle. A soldier in one of the armies was asked how he liked it. He replied that it was very comfortable. "But how will you like it when fighting begins?" "Oh, my friends will let me know when that's going to happen and I'll get out." The indifference is far-reaching in its effect. The best insurance against misuse of public office is the watchfulness of the public and when that is lacking the clan and the family win out.

> "For a president of a company or a high official to refuse a profitable post to a relative merely on the ground of his incompetence would seem heartless and indicate the lack of proper family feeling. He would frequently like to refuse, but does not know how to avoid the family pressure especially since he knows that in case of refusal he will have to support the poor relatives from his own pocket."*

Similarly the ancient practice of "squeeze," which is due, in part, to the low salaries paid, permeates all classes of society and public funds dwindle rapidly en route to the purpose for which they were intended. It is small wonder that the taxes collected never provide the revenue sought and that projected railways exhaust their capital before the ties are laid. The words of an experienced American resident in China are significant:

*"Americus," in *Asia*, August, 1919, p. 758.

"When all is said and done, a real moral weakness, and the lack of mutual confidence which results, effectively blocking every attempt at cooperation and the consolidation of the various factions, is probably the fundamental cause of China's unfortunate position today vis-a-vis Japan and the world. It is a moral weakness which is regarded by believers in China not as an intrinsic part of Chinese character, but as the creation of centuries of pressure, of poverty and the rigid domination of an inherited system of thought and philosophy—a weakness that is possible of eradication with the rise of new generations trained in other standards."*

SIGNS OF CHINA'S NEW DAY

Industrial and Commercial Expansion.

Strong as are these habits and deep as their hold is upon the people, the influences of the latter years of the war have had such an effect that the words "new China" no longer refer to China since the Revolution of 1911-12, which overthrew the Manchu, but to the changed China of the last five years. Several of these changes, requiring generations for their completion, we need to understand. The first concern great forward strides in industrial and commercial development. The markets of the world, drained of their raw materials and manufactured goods by the war, have demanded goods of China's foreign trade to the extent of more than three times her foreign trade of 1910 and two and a half times that of 1913.†

This splendid increase, accompanied by the rise of Chinese antipathy to Japanese goods and the growing alertness of Chinese manufacturers to the advantages

*"Americus," in *Asia*, August, 1919, p. 760.

†*Far Eastern Fortnightly*, Vol. VII, No. 17.

of modern machinery production have led to the expansion of many industries and the opening of new ones. The investment of $25,000,000 in American cotton machinery in a year, and the taking of enormous profits from Chinese grown and Chinese manufactured cotton are reported. In part by the cooperation of Chinese cotton and silk manufacturers with the missionary University of Nanking, and in part by independent firms, widespread experiments in improving the quality of cotton and silk fibre are being made and farmers and silk growers are being induced to use the new seed and new cocoons. By these improvements it is believed that the cotton crop alone can be trebled in value without planting any additional acres. In the port cities there has been a notable development of large department stores owned, managed, and patronized by Chinese, such as those of the Sincere Company in Canton, Hongkong, and Shanghai. More than eighty cities have their own electric light plants. A recent statement* reports brick, glass, and pottery works and rice, oil, flour, and paper mills steadily increasing in number and productivity.

A significant step has been taken in the establishment of a motor car route between the northern city of Kalgan and Urga far across Mongolia, reducing to two days the trip for which a camel caravan requires a month. If roads can be constructed, the motor truck will do wonders for China while the needed railways are slowly being built. Practical arts are being included in the curriculum of several colleges, both missionary and government, and vocational

*Norman R. Shaw in *China Mission Year Book*, 1919, p. 34.

schools have been set up. The French government is preparing to train large numbers of Chinese workmen in factories in France and then to return them to China as foremen and skilled mechanics in industries which the French hope to develop there. In the words of Sir John Jordan, late British minister to China, "China is soon to embark upon a great industrial career, for which her raw materials and the genius of her people are admirably suited."*

The Helping Hand of Foreign Capital. As has been indicated, the great projects of railway and road building, the expansion of the iron and steel industries, and the unification of the confusing local currency systems, upon which the drawing of the people together as a nation depends, require large amounts of capital, such as are only secured even in the Western world by the combination of thousands upon thousands of investors. For the reasons already noted the Chinese are not yet prepared to do business in this way and foreign capital has stepped in. Unfortunately the investment of foreign capital has too often put into foreign hands invaluable commercial and industrial rights and given a fulcrum for exerting improper pressure on the Government. With remarkable success in overcoming many difficulties, such as Japanese insistence on special rights in Manchuria, American diplomats and bankers have secured the formation of a "Consortium" or pooling of financial power by Great Britain, France, Japan, and the United States in all future loans to China. This Consortium will supply funds for such major enterprises as railroad and highway construction and the reorganization of

*Quoted in *China Mission Year Book*, 1919, p. 36.

the currency, while preventing any one nation from claiming any one enterprise or area as its exclusive "sphere of influence." It may well be that no single international agreement will go further toward securing the peace of the Orient than this.

A New A-B-C. Probably even more significant than any of the industrial or commercial changes of the present generation in China is that being caused by "the newest thing in A-B-Cs"—the Chu Yin Tzu Mu system of phonetic writing and the writing of the spoken rather than the literary dialect. Not only the knowledge which is gained in school days, but also that tremendous supply of up-to-date information and of stimulus to thought which comes to modern men in the West from newspapers, magazines, and books, has been lacking because of the well-nigh impenetrable barriers of the classic script. The Ministry of Education in the first year of the Republic (1912), sought a method of standardizing pronunciation and the Chu Yin Tzu Mu was recommended. In November, 1919, the phonetic symbols were formally published by the Ministry of Education.

It was soon found that the system was remarkably suited to a simple written form of Chinese which could be readily learned by illiterates. The movement for such a use of it, in which the missionaries have been active, has been well under way since the fall of 1918. The literate have found that they could learn it in a few hours, while a few weeks have been long enough for intelligent, but entirely illiterate adults to master it. Now many Chinese newspapers publish part of their news in the phonetic character; text-books are being rapidly produced; advertising

SUPERSTITION

Ganesh, India's gluttonous elephant-headed god of wisdom.

and political campaign circulars are beginning to appear in it. The labor of teaching it, however, is vast, because of the huge masses. For a long time to come, much will depend upon the activity of local officials, many of whom are prejudiced against it.

What a progressive governor can do is illustrated by Governor Yen of Shansi, who plastered his province with posters urging the people to study it, and ordered 2,500,000 copies of a simple primer. He then gave the various classes of the population a month or two each in which to learn it. Other interesting steps are being taken, such as the fitting of American typewriters (by a missionary!) with the new characters, investigations to find the best material in China and abroad to put into book and magazine form, requirements of knowledge of the phonetic system for admission to colleges and lower schools; active promotion of phonetics by students, as a patriotic task. Upon it, indeed, not only the future of politics and nationalism in China, but also the future of Christianity depends. "Cannot Christian schools and the Christian Church unite in one great effort to use the new weapon, which has been provided, surely by God Himself, at this critical moment, to spread amongst the illiterate masses, with a fullness and clearness never before possible, the knowledge of the Truth which alone can make men and nations really free?"*

China's New National Consciousness.

The change which really has made the difference between China of five years ago and China today is described as "a change of heart—a new spirit."† A *national*

*Miss S. J. Garland in *China Mission Year Book*, 1920, p. 182.
†*Far Eastern Fortnightly*, July 19, 1920, p. 2.

consciousness is actually coming into being. To the students of China should go the credit for the first step and to them and the merchants the credit for the continued progress of the new Chinese patriotism. The foundation was laid in the "days of national humiliation," May seventh and ninth, 1915, when China was forced to accede to a large part of the "Twenty-one Demands" of the Japanese. No group has been so conscious of "China's shame" as the students who were alert to the victories of democratic countries in the war, who were in contact with liberal ideas, and sensitive to the corruption of the Peking and the Canton governments. The sudden news in May, 1919, that the Supreme Council in Paris had awarded to Japan the German rights in Shantung, "the cradle of the nation," her "Holy Land," in which are the grave of Confucius and the sacred mountain of Taishan, stirred the whole country to wrath. Two members of the Cabinet and the Chinese Minister to Japan were blamed as the "traitors" responsible for the pro-Japanese tendencies of the government. On May fourth, fifteen thousand students in Peking marched out on strike as a protest. Several thousand went to the house of Chao Ju-lin, one of the two cabinet officials, to demand explanations. On his refusal to appear, the crowd broke into the palatial residence. The "traitors" escaped, though one was very severely beaten. Public opinion rapidly showed itself in sympathy with the students.

The government's next step was to cause the resignations of the Minister of Education and the Chancellor of the National University on May 19. The response of the students in Peking was to proclaim

another strike and to begin lecturing in the streets on the sins of the Government and the responsibility of the people. Sympathetic strikes followed in the next ten days in city after city, notably in Shanghai, Tsinan, Tientsin, Nanking, and Wuchang. The Peking Government foolishly arrested a thousand students and imprisoned them in the National University. The Shanghai students then successfully requested the merchants to join the strike by shutting their shops. An emphatic evidence of the strength of the merchants' convictions is the fact that their estimated loss in Shanghai alone was a million taels a day!* Merchants in many other cities also responded and the demand for the dismissal of the three officials became so widespread that the government on June 10th was forced to accede, and dismissed them.

Students at Work for their Country. The students had won a genuine patriotic victory over the Government. More than that, all China was stirred with a sense of national patriotism that has steadily maintained itself. "In great characters plastered on city walls and houses, in characters of gold engraved on rings or painted on fans, one constantly is seeing the words: 'Remember China's shame.' "† The students have organized a National Alliance, federating student alliances all over the country and in sympathetic relations with similar organizations of other classes of the population. The students are also turning their energies to social service, establishing schools for the poor and teaching in them, extending

*_China Mission Year Book_, 1919, p. 57. A tael is approximately $1.20.

†_Far Eastern Fortnightly_, July 19, 1920, p. 3.

the knowledge of the new phonetic script. Hundreds are lecturing in the streets and spreading the doctrine of patriotism in shops and across the countryside. Others are teaching Chinese artisans how to make goods to displace foreign productions. They have also inaugurated a new movement known as the "New Culture Movement," designed to promote criticism of old customs and traditions and the provision of a "new basis for the life of the nation in the future." Says Mr. K. S. Liu:

> "There is need for more than freedom from autocracy. There is need for a higher form of freedom—freedom from one's narrow life and the enthrallment of custom. Such freedom will be secured by devotion to common ends or ideals. It is this like-mindedness, this working for social ends, the spirit of the 'we' as opposed to the 'I' that China needs more than anything else. And it is here that Christianity can make its greatest contribution to this new Culture Movement."*

The Merchants' Patriotism.

The patriotic action of the merchants has taken a different form,—the boycott of Japanese goods and Japanese firms and a general effort to sell Chinese-made rather than foreign-made goods. "We sell National Goods" is reported to be the most familiar shop sign in China now. The effect on Japanese trade has been very strongly marked. The freight between Hankow and Shanghai, handled by the Nisshin Kisen Kaisha, a Japanese river steamship company, dropped from 15,846 tons for the first five months of 1919 to 521 tons for the second five months. The sales of umbrellas fell from 343,000 in May to 49,000 in June and 6,000 in September, while in the same period sales of cotton yarn

**China Mission Year Book*, 1919, p. 43.

fell 68 per cent., and of cotton cloth eighty per cent.*

Every effort of Japan's consuls and diplomats and pro-Japanese Chinese officials to interfere has only served to fan the flame. The merchants stand firm. In Tientsin, at the Chinese New Year in 1920, the Chinese Yarn, Piece-goods, and Silk Merchants Guild, followed by others, notified the Japanese merchants that, pending the proper settlement of the Shantung and Fukien issues, they severed all business relations with them, and held up orders already placed, amounting to some four million dollars.† A characteristic statement by Chinese organizations, whether replying to Japanese protests or urging the Chinese government to stand fast, is the following:

> "We must clearly point out that there is only one way open to the Japanese government, if it wants to stop the boycott . . . that is to remove the cause of the boycott by reversing her policy of aggression and injustice to that of moderation and fair play, by giving up all pretensions over Tsingtau and Shantung, and by ceasing all further support to the corrupt militarists and politicians, whom the Chinese people have repudiated and would have eliminated long ago but for the Japanese support they have. If Japan would do all this, the boycott movement would stop of itself and Japan would win the lasting friendship of the Chinese people. If Japan will not do so, the whole nation is determined to carry out her plan at any cost till justice is accorded her."‡

The readiness of the students to go to jail and to endure rough treatment by the police and the persist-

Millard's Review, Jan. 3, 1920, p. 210.

†*Millard's Review*, Jan. 24, 1920, p. 392.

‡*Millard's Review*, Feb. 7, 1920, p. 462.

ence of the merchants in agreeing to and maintaining the boycott are symptoms of a new spirit of devotion to country—a determination to "save China" —that will go far toward forging the bonds of unity by setting up the standards of sacrificial service that are necessary to give China a noble national consciousness.

CHINA'S NEED AND CHRISTIANITY'S GIFT

China's Need for Christianity.

Promising as this new spirit is for China's future, there is yet another factor that is going even deeper to the root of China's need—the increasing recognition that China needs Christianity. The answer more and more often given to the problem of the hour, "How can China be saved?" is "By Christianity." A correspondent of the *Far Eastern Fortnightly* writes:

> A leading official of the South was asked by your correspondent, "Why don't the North and South get together? Can't you see that this division is injuring China in the world relations?"
> "I can tell you in one word: Selfishness," he replied. "It is selfishness in the North and selfishness in the South!"
> "What is your solution?"
> The official answered: "I am convinced nothing can save China but religion."*

Mrs. F. D. Gamewell writes: "A southern Parliamentary leader, and vice-speaker of the first Senate, said before a large gathering of foreigners and Chinese, 'China needs Christ, and the best contribution we can give to the rebirth of the nation is to bring Jesus Christ to the people. There is a growing sense

**Far Eastern Fortnightly*, July 19, 1920, p. 2.

among our leaders all over the country of their powerlessness to make the country stronger and better.' "* Here and there some representatives of the old religions or some opponent of Christianity rises to stir and agitate, but in the main the ancient faiths of China, like the great statue of Buddha at Wofossu, are asleep or drowsing. The doors in China are wide open to Christianity.

> "The old Mandarin self-satisfaction and disdain of all other wisdom, which was the Gibraltar of heathendom in China, has crumbled; and the Confucian scholar is sitting in its dust (the sight almost arouses our pity), as the pupil of the lad who has had a few years in a mission school. . . . All classes are friendly to the Christian Church; the opportunities for direct evangelism were never greater,—and the only limit to missionary labors, is the number and strength of the laborers."†

Christianity's Contribution to China. The contribution which the Christian Church has already made to the "Saving of China" politically is no small one. Many of the most highly trusted and patriotic leaders in China,—so recognized by North and South alike,—have come up through missionary schools. Such men are V. Wellington Koo, Ambassador to Great Britain and Peace Commissioner in Paris, and three of his four associates. C. T. Wang, formerly Vice-President of the Senate and Peace Commissioner, Chang Po-ling, head of a school of a thousand boys and an outstanding educator, and General Feng Yu-Siang are known far and wide as Christians. The managers of the two largest Chinese publishing

**New Life Currents in China*, p. 194.

†W. B. Hill, *Missionary Review of the World*, May, 1920, p. 437.

houses, turning out hundreds of thousands of text books and periodicals and other publications, learned the business in missionary publishing houses. Many such men are in positions of leadership primarily because of their Christian training; few of them belonged originally to the official groups.

The bases of operations for the advance of Christianity are also well-established, though in view of the hugeness of the task they are scarcely more than bases. More than fifty missionary societies belonging to the Anglican, Baptist, Congregational, Lutheran, Methodist, and Presbyterian groups, nine other comparatively strong agencies, and sixty or more smaller agencies or missions are at work in this vast field. The total Protestant missionary force numbers 6,554 with 24,096 Chinese workers and the Protestant membership is 344,117. The Roman Catholic missions in 1920 reported 1,424 foreign bishops and priests, 936 Chinese priests and 1,954,693 baptized adherents. At many points where the missionaries have been at work for long years, the Christian community is visible to the traveler in large well-filled churches and schools. In others, good beginnings have been made; in still more, the work is in the pioneer stage. The days of harvest are only now at hand.

The lines of the educational work of the missions are also well marked out. At the most strategic and central points in the Republic are steadily growing strong mission universities, in whose support and direction several missionary agencies unite; others have some broad non-denominational foundation. Nearly every missionary agency has a

more or less systematic distribution of primary and secondary schools. Normal schools, Bible training schools, and theological schools are also well started. More than two hundred missionary hospitals afford unusual means for reaching the physical and spiritual needs of the people. As a general agency serving all the missions, the China Continuation Committee at its offices in Shanghai collects and distributes valuable information and affords a base for cooperative work on special lines. There is as yet no body corresponding to the Conference of Federated Missions in Japan because of the slow travel and great distances in China, but a general missionary conference is planned for 1921.

FORWARD MOVEMENTS AMONG CHRISTIAN FORCES

China's Missionary Survey. Four new movements among China's Christian forces are of great importance. The first is the "General Missionary Survey," by a special committee of the Continuation Committee, which is to be completed in 1920 and will be epoch-making in China's missionary history. The intensive study of the occupied and unoccupied areas, of the location and quality of the work will show the churches and missions of China, as never before, just where the weak spots are, just where new or different forces are needed, how most wisely to go forward.

Social Service and Moral Welfare. Another development is the increasing emphasis upon community and social service. The agencies for promoting moral welfare, such as the W. C. T. U. of China, of which Dr. Mary Stone is president, and the International Anti-

Opium Association and its several branches, are at work. The Y. M. C. A., the Medical Missionary Association, and the National Medical Association have been promoting a widespread public health campaign. Many missionaries are finding Boy Scout work helpful in reaching the boys. Institutional churches are becoming more and more common in the large cities and their manifold methods of service are proving invaluable. Many village churches even have a reading room attached. There is an increasing conviction on the part of the missionaries that the social applications of Christianity are particularly adapted to opening the practical mind of China to the Gospel as well as of unmeasured importance to the limitless needs of the people.

Christian Unity in China.

The third movement is the steady progress toward union of churches and denominations in building up the native church. Local churches of different denominations in many cities, such as Hangchow, Tientsin, and Nanking, already have adopted common programs for city evangelization campaigns and reform work. Even more significant are the broader movements of which Professor Hill writes that today Christian unity is "perhaps the foremost subject before missionaries and native Christians." The Anglican churches are now one body. The Lutherans, though having missions from several European countries and America, are preparing to unite. Furthermore, "in January of last year (1919) representatives of all the different Congregational churches springing from English and American missions, met with the Presbyterians and drafted a plan of union, a plan that has been since

approved also by several Baptist bodies, and is being considered by other denominations."*

Rising Leadership of Chinese Christians.

No small part of this movement toward union has been due to the wishes and convictions of the Chinese Christians themselves. The Chinese are now coming forward into the councils of the Christian churches and the missionary agencies and undertaking larger responsibilities for leadership and activity. This is a splendid sign and will mean much in the stability of the Church and the adaptation of it to Chinese character and Chinese needs. A striking example of this, the fourth development, is seen in a movement begun at a Conference at Lily Valley, the "Northfield of China," in the summer of 1918. Here at a Personal Workers Conference "a little group of Chinese women were one afternoon praying together when it suddenly came to them, as if it were the voice of God speaking, that, while trying to save the souls of those in their immediate vicinity, they must not forget the unevangelized provinces in the distant part of China."† The approval of the Conference was immediate and agreement was reached to undertake work in the province of Yunnan, "an enormous territory without one ordained Chinese preacher or a single foreign-trained Chinese doctor."

The response from the Chinese churches has been immediate and generous. Churches and individuals all over China began sending contributions and asking for information. "A woman who is interested in Christianity, but whose husband will not

*W. B. Hill, *Missionary Review of the World*, May, 1920, p. 435.

†Mary Ninde Gamewell, *New Life Currents in China*, p. 212.

allow her to go inside a church, brought two dollars to one of the collections; soon she returned with all her carefully hoarded savings, one hundred dollars. Several government school teachers, earning sixty dollars a month, plan to live on ten and give the rest." Some of the denominations are setting aside part of their income, to support the work. When the investigating committee completes its task and reports, a "National Missionary Society of China" will be organized. It is significant that this movement is Chinese and interdenominational. Several denominational "home missionary agencies" also exist. Even more striking is the "China for Christ" movement in which Chinese Christians have definitely assumed the leadership and the responsibility.

THE TASK OF CHRISTIANITY IN CHINA

The Task of Christianity in China.

Sound and strong as are the achievements of missionary work in China and fine as is the promise of the Chinese churches, the task that lies ahead is prodigious. Even within the Church Chinese find it extremely difficult to overcome the ancient customs from which the Gospel of Jesus intends that they shall be free. Chinese Christian men often continue their prejudice against the education of their wives and daughters. Again, though the Christian population is many times more literate than the non-Christian, hundreds on hundreds of churches in countryside and town have but one or two members who can read at all, and they with difficulty. The new phonetic puts a magnificent opportunity before the Christian forces, but one which requires great labors to

grasp. Trained leadership for local churches and for Christian schools is a crying need to meet which will require years. In school and college Chinese young men and women are learning a new freedom, which has its dangers as well as its glories and the most careful guidance is required.

And how vast is the need outside of the Christian community! If the United States had only as many Protestant Christians as China in proportion to the population there would be only about 110,000 or as many as are in all the Societies of Friends (Quakers). The measurement of this vastness, however, is not simply in terms of numbers. We have seen how tremendously China needs Christianity to eradicate superstition by supplanting the fear of evil demons and hostile spirit forces, the tortures of animistic medicine, the terror of the unknown world beyond the grave, by trust in Him who is at one and the same time Lord of the Living and the Dead and the All-wise, All-loving Father. We have seen, too, how greatly if China is to live as a nation in the modern world, if her merchants and students, her statesmen and common people are to live with one another and with other men and nations in trust and good will, in the spirit of public service, she must have those ever-advancing moral standards of the Gospel of Christ and that personal power which the Spirit of Christ brings, that spiritual quality which Christianity has and the religions of China lack. There is no place where Christianity is more a necessity or more powerful for the individual and the common weal than in the home, and it is just here that it must come into closest grips with the sorrows and fears and

ills of China. In the homes the roots of custom have fast hold, here superstition clings most tightly, and ignorance and poverty bind men closest.

Thus into the hands of China's women—illiterate, tradition-bound, socially powerful, of great native ability—have been placed potentialities of good unmeasured. Professor Hill reports the case of a man thirty-eight years old, financially independent, who was held back from becoming a Christian because his mother threatened to throw him out of the house on hearing of it. Dr. Hill adds: "Examples could be multiplied of the power of the Chinese women; it has been ultraconservative because, lacking education, they cling to old ideas and customs."* May this not mean that the word of the veteran missionary, Dr. W. A. P. Martin, will turn out to be true? He said: "Woman, ignorant, has made China Buddhist; will not woman, educated, make China Christian?"†

Christian China's Need of America.

If the prophecies of a Christian China are to be fulfilled, every force that is potential for China's good and Christianity's advance must be stimulated and reinforced and these reinforcements must be given while the doors are open.

> "The tremendous task before the missionary just now is to place Christianity before China so clearly and so fully that if the world rulers refuse to deal justly with her she will cling to the Gospel because she has learned to prize it for its own sake, and has grown able to distinguish between the selfishness of politicians and the Spirit of Christ."‡

*_Missionary Review of the World_, May, 1920, p. 436.

†Cited by Mary Ninde Gamewell, _New Life Currents in China_, p. 144.

‡W. B. Hill, _Missionary Review of the World_, May, 1920, p. 438.

Thus, here, as in the case of Japan, the duty of those who in America work for Christ's world-wide Kingdom is twofold. First, there must be the reinforcement, with staff and equipment and funds, of the missionary enterprise. Every missionary and every institution should be so equipped and so supported in prayer that every action may make for permanent, thorough, and widespread effectiveness. Special provision must be secured in funds and personnel, to make possible the literacy of every Christian in the shortest possible time, and for the creation of abundant good literature in phonetic and colloquial Mandarin. No single thing will do more for the whole mass of Christians and for their power to influence non-Christians. The educational program must also be increased in equipment and personnel to give more vocational work that the industrial and commercial leaders of the coming day may be men of the highest Christian calibre, both for the benefit of the nation and the Church.

Secondly, every possible step must be taken to prevent avaricious treatment of China by any foreign powers or agencies and to teach her politicians that the nations of the world have more genuine and honorable interest in China than supplying them with bribes for concessions. The efforts of American liquor interests to transfer outlawed breweries to China, of American tobacco corporations to put "a cigarette in the mouth of every man, woman, and child in China," the unregulated and evil energies of the opium trade, —such activities as these must become uncivilized and wicked in the eyes of all governments and all peoples. The spirit in which America returned the indemnity

money to China, in which John Davis and Gladys Williams and Horace Pitkin, children of the martyrs of 1900, are returning to China to serve and help, must be the spirit of America's dealing with China and the spirit for which America must continue to stand among the nations of the world. When Christianity shall have been firmly and powerfully established far and wide in China, we may be sure that the future of Christianity in Asia can never be shaken and that a great foundation stone for the Kingdom of God on earth has been set in place.

CHINA'S HUMILIATION

"When Bishop Birney came to preside over his first Conference, there was one of the inevitable receptions. There were all the usual formalities, and then the tea and cakes, and the cakes bore the legend: 'Never forget the day upon which Japan served the twenty-one demands!' That China celebrates that day each year as a national day of humiliation bodes evil for the peace of the Orient."—*Christian Advocate*, Dec. 16, 1920, p. 1679.

PERILS OF PROGRESS

"In the city of Pingyangfu, I sometimes call on wives of the officers of the new Chinese army. In their houses you see nothing like a door-god or a kitchen-god. Even the ancestral tablet may not be there. They will tell you proudly: 'Yes, my husband belongs to the No-god Society. We are enlightened people. See my shoes! I no longer cramp my feet in the old degraded Chinese way. We understand that men and women are on an equality. We understand freedom in marriage. Everything is changed. We belong to the No-god Society.' "
—A correspondent in *China's Millions*.

NOTES ON NEW READERS

"You will rejoice that another servant has told Miss E. in a Phonetic Script letter that he is the Lord's. Isn't it lovely? He has been asking our teacher and others about points that were not clear. And now he has taken a stand! It is worth while to teach script with such results, isn't it?" . . . . "Six Bible women in the Spring have taught thirty-one who could not read to read readily in the script. These

ATTACKING POVERTY IN INDIA

Under a missionary's direction, a native farmer learns to break ground with an American plow.

people, mostly women, were from 20 to 60 years of age . . . Of these 31, 13 were Christians but unable to read. Of the non-Christians nearly all have already applied for baptism. It took from one to four weeks, generally three." . . . "It is the first letter of any kind that Mrs. Ting has ever written . . . The old lady of 70, of whom I have told you before, has been her only teacher; Mrs. Ting herself is about 40 years old." . . . "A young girl from a heathen house, who learned the script here three or four months ago, has now been in for a ten days' Bible class, several people in her house have become quite interested in the truth, and I am going to her village to-morrow for a week's visit."—*Phonetic Promotion Committee Bulletins.*

IN CHINA'S NEW FACTORIES

It sounded quite familiar to be told again and again, "These workers are better off in the factory than at home." The factory is warm, their homes are cold. This was a strong argument for the twelve-hour day and night shifts in cotton mills and the fourteen and even longer hours in silk filatures. Over against this one sees the women and children huddled together walking through the dark at 4.30 and 5 o'clock in the morning to reach the factory from their far-distant home by 6 o'clock. The crying of the children rouses many a missionary who lives by the side of such roads . . . I discussed the hours with several groups of workers—always mothers with children. The mothers said, with sad fatalism, the mill always meant death after six or ten years at the most and that it gave no time for the home, children, or other interests . . . Nowhere in the world are there sadder, thinner-looking children than in the cotton mills or silk filatures of Shanghai, China . . . In several more or less casual studies it is said that in China a family of father, mother, and five children begin to save if they have an income of more than $200 a year. This, at least, gives some notion of the standard of life among the masses. This includes no education, a rice and curry diet, etc. No one has established a minimum requisite for decent living. This is one of the most valuable services that can be rendered China. Today the workers in industry earn a minimum of ten cents and a maximum of thirty-five or forty cents a day. Within the last two years wages have been raised twenty-five per cent. In the silk filatures the children stand. Often they are so small they have to raise their arms and stir the cocoons in hot water at about a level with their shoulders. When the cocoons begin to "open" they lift them out and keep supplied for spinning two women seated on the other side of the table. The water is kept boiling at 180° and the room is, therefore, hot and moist with steam. The children in many places have to go outside into a cold room for a new supply of cocoons. In the cotton mills the children of twelve to sixteen, rather than the older women, are found watching the spinning frames, tying the broken threads, and keeping the spools of full thread supplied. In the match factories the children receive one cent a hundred for filling the boxes. In both the cotton and silk mills there were in evidence the foremen going about with bamboo switches to keep the children at their work.—*Report of the Deputation from the Federation of Women's Boards of Foreign Missions*, 1920, pp. 44-45.

CHAPTER THREE

V. INDIA

Of all the great lands of the Orient there is none so inscrutable to the Westerner, none whose thoughts and ideals are so far from Western thoughts, as India. Vast, mysterious, crowded, at times drab, at times colorful, bejeweled, yet poverty-stricken, filled with Oriental wisdom, yet pitifully illiterate, now amazingly cruel and indifferent, now rising to enviable heights of religious devotion, India seems to baffle understanding. India is more unlike China and Japan than they are unlike America. Professor W. B. Hill skillfully contrasts Japan, China, and India thus:

> "Japan is picturesque, dainty, toy-like,—its tremendous strength and seriousness can with difficulty be realized; China is overpowering, externally unattractive, problematic; India is mysterious, religious, sad. In Japan everybody smiles as a matter of politeness, an empty form; in China many smile from good nature and good feeling; in India nobody smiles—life is too hard and man too insignificant. In Japan the dominant impulse is patriotism, concentrated in adoration of Mikado as divine head of the Empire; in China it is humanity, a recognition of a neighbor's rights, a comradeship in his joys and sorrows; in India it is religion, the dwelling on things unseen and eternal, the devotion of oneself to powers divine. Japan is a child in a new school—curious, elated, self-confident; China is a child in the old, dull home, toiling patiently, good-naturedly at familiar tasks; India is an orphaned child—lonely, hungry, full of fear, lifting its hands in prayer to the vast sky."*

**Missionary Review of the World,* May, 1920, p. 445.

India the Kaleidoscopic.

One element in Indian life which makes it hard to grasp is its complexity. Its vast population of three hundred and fifteen millions—nearly three times the population of the United States in less than half the area—is subdivided to an unrealized degree by religion, language, race, caste, social condition, government, occupation. There are twelve languages, each spoken by at least five million people, and more than two hundred lesser languages and dialects. Across these language barriers stretch the great walls of caste; at the top the upper castes, containing eighteen million people, below them the great bulk of the population in the middle castes, and at the bottom fifty-three million "untouchables." These great caste divisions are subdivided into more than three thousand castes and sub-castes who may not intermarry nor even eat together. There are also special classes of people, such as the five and a half million "holy men," who live on the rest of the population by begging, and more than twenty-five million widows, millions of whom are to Western thought hardly more than children.

More than one-fifth of the population of India recognize Allah as the one God and Mohammed as his prophet. Three and a half million own Christ the Lord of All. But to the rest, Parsees, Jains, Buddhists, Sikhs, Hindus, and unclassifiable worshippers of nature spirits, the gods are almost without number from Krishna and Shiv and Vishnu, worshipped by tens of millions, to the local idols of a village of a hundred people. Again, though the final power is the British Government, which rules

directly more than 244,000,000 of India's inhabitants, the remaining millions are under the administration of native princes, such as the Gaekwar of Baroda and the Nizam of Hyderabad.

INDIA'S EVIL TRIO

India's Evil Trio: Ignorance. Over all the teeming life of this complex India, a trio of evils, as in China, holds direful sway, and, as in China, each serves to keep the others on the throne. Poverty, ignorance, and caste are the masters of India. Not even yet, in spite of all the assaults of modern Occidental life, is their hold loosened upon the great masses of people. How strong is the hold of ignorance when of the entire population only eleven men in every hundred can read, out of every hundred women but one! Among the Christian population with all its emphasis on education only twenty-nine in a hundred men, twelve in a hundred women are literate.

> "The uneducated laborer is at the mercy of his employer. He cannot read the document he is asked to sign—by touching the pen of one who writes his name for him—and finds too late that he has signed away his property or his liberty. Being unable to count, he cannot refute his master's statement that the debt which has brought him to serfdom has not been worked off. Through ignorance he is at the mercy of blackmailing constables and village officials. When he goes to a distant place as a sepoy or a coolie, he has to pay some one to write a letter to his father. In other words, he has no real independence."*

Several influences combine to make the overthrow of this condition tremendously difficult. Dif-

**Village Education in India*, p. 22.

ferent tongues are in common use in some localities. Some are dying out,—which shall be learned? There are as many different script forms or written alphabets as in all the rest of the world put together, most of them having from two hundred to five hundred letters, extremely hard for common people in an illiterate environment to master. India needs what China is securing—a simplified written alphabet. Moreover, perhaps eighty per cent. of the population live in agricultural villages averaging three hundred and sixty inhabitants. There are over half a million such villages without schools of any kind. Less than 3 per cent. of British India's population are in elementary schools and 10 per cent. of these drop out before learning to read. The caste lines make it extremely difficult to gather into one school the sixty children of school age who live in an average village.

Where so few are literate, public opinion cares little for schooling and the villagers are generally too poor to pay for it. It has also been the policy of the British Government to go very slowly with the education of the masses lest eventually unrest make government even more difficult than it now is. Still more appalling is the estimate that at least thirty-nine per cent. of those who have taken the average course of three years at school fall back in a few years to the illiterate level of the mass. Interesting and profitable literature is practically unavailable at the price which they could afford to pay,—and almost so at any price.

India's Evil Trio: Poverty.

As in China, this ignorance, maintained by poverty, is the barrier to poverty's destruction. Better methods of agriculture,

greater skill in the production of more effective tools, the diversification of industries and the lessening of dependence on the land and the rains, all factors in reduction of poverty, depend on educational processes. The estimates that seventy million people continually go hungry, that the daily per capita income is about one and a half cents, are familiar.

> "India is the farmer with the wretchedest of implements and the most primitive forms of agriculture, struggling to win a scanty harvest from an exhausted soil. India is the craftsman toiling long hours for the smallest of wages; it is the vender of the cheapest wares for a pittance of prices; it is the timid woman bending over her cooking pot in a hovel destitute of every comfort, almost of everything. India is the land where the average income of the masses is ten dollars a year, where one-half the people never know a full meal and usually go to bed hungry, where famine sweeps away thousands if the rains of a single season fail."*

Many causes in addition to those indicated above contribute to it. British commentators on the British administration of India point out that the operation of export and import duties in favor of British manufacturers destroyed Indian industries and that much of the profit on those which remain go out of India into the hands of British stockholders.† It is even asserted that the extreme poverty of India "did not exist before England started to drain India of her wealth" and that such poverty "does not exist in neighboring equally densely populated countries that are not directly under British rule."‡ However

*W. B. Hill, *Missionary Review of the World*, May, 1920, p. 455.

†See citations in F. B. Fisher, *India's Silent Revolution*, pp. 35-37, 56.

‡Herbert Adams Gibbons, *The New Map of Asia*, p. 55.

this may be, local conditions have contributed greatly to the intensifying of poverty. The investigations of the Commission on Inquiry into Village Education in India showed that the most common causes of poverty are "debt with high interest, laziness, exploitation, ignorance and lack of skill, drink, extravagance, and conditions resulting from famines, epidemics, and sickness." Debts have in many cases been contracted for dowries for daughters who must be married off, to pay the land tax, or to get the tools and seed for working the land. Exorbitant interest rates exacted by native usurers not only eat up any possible profit, but so roll up the debt that it is sometimes carried from one generation to another or the land is surrendered to the usurer. Insurance companies calculate the average expectation of life at birth in India as twenty-two years, in England, forty-six. The record of nearly fifty thousand deaths in India showed that in over thirty thousand of these cases there had been no medical attention whatever. In the province of Bengal, outside of Calcutta, there is only one physician to each 38,000 people. We know in America how swiftly sickness brings the poor below the line of self-support. How terrific must be its burden on the people of India under such conditions as these! Small wonder that when the rain-bringing winds come empty-handed or not at all, the Government must speedily seek measures of famine relief and that orphans are so numerous!

India's Evil Trio: Caste. Superstition plays much the part in India that it plays in China. Millions believe that the world is in control of evil demons, against which amulets must be worn, to whom

sacrifices must be offered, to appease their wrath and avert evil. Caste, the outstanding effect of superstition, and the greatest cause of misfortune, is wrought into the very texture of common thought. It is so completely sanctioned by the religious beliefs of this most religious land that to oppose it approaches sacrilege. Every man must live and die in the caste in which he was born. When death comes, the wheel of life carries him on to rebirth in a higher caste, if perchance he has gained merit; if not, to a lower, even to rebirth as a dog or a woman; to revolt is to endanger one's eternal future. The masses live under a life-sentence of degradation. Initiative brings sorrow and persecution.

And it is not only that these masses are robbed of decent human treatment and deprived of hope. India herself is robbed of her strength. "There are no undeveloped resources in India comparable to the neglected and uncultivated powers of the masses." Suppose that a laborer "is a member of the sweeper caste, so that all he is allowed to do is to sweep; then though there may be a surplus of sweepers and a lack of other laborers, he cannot accept any work except that of his caste, and, if there is no demand for a sweeper, he must fold his arms and starve. He cannot even appeal to members of a more prosperous caste for charity; to give it would bring pollution upon both donor and recipient."* Moreover, since marriage is only permitted between members of the same caste, and the ancient Indian law declares that parents sin who do not secure husbands for their daughters before the

*W. B. Hill, *Missionary Review of the World*, May, 1920, p. 455.

latter reach the age of puberty, the demand for husbands has forced the extension of dowries to figures far beyond the means of the parent. There is recorded the story of a fourteen-year-old bride who committed suicide that her father might not mortgage his house and put his life in pawn to secure the 800 rupees cash and 1200 rupees in jewelry demanded by the prospective son-in-law.* What these conditions of poverty, ignorance, and caste mean to the womanhood of India, the readers of these text-books already know.

INDIA'S PROBLEMS AND INDIA'S SOLUTIONS

India's Religion and India's Progress.

Though to a few in the educated upper classes, particularly to those whose ancestral beliefs have been upset by Western education, religion is a matter of indifference, India is still more deeply stirred by the things of religion, feels them more universally powerful in daily life than the people of any other non-Christian land in the world. A missionary, writing of the great middle classes of South India in particular, says:

> "He (the middle-class man) takes a real interest in religious practices and knows by heart many of the old vernacular religious poems. To him the temple is the place where God may be met and the ceremonies of the temple the way to divine blessings. Millions of the people of the middle classes go to sacred places, make long pilgrimages and spend much money in order to get something extra which they believe they can obtain in this way. . . . In many a middle-class home daily worship is practiced with sincere reverence. The

**Indian Social Reformer*, Feb., 1914, p. 210.

> idol is bathed daily and smeared with sandalwood paste. . . In the north of India . . the people will listen for hours to the singing of devotional songs and to the teaching of religious truth in the form of Harikatha."*

This emphasis on religion runs through every aspect of life. The Bishop of Bombay writes: "So far as I am aware, Indian opinion is all but unanimous that education is a religious work, should be imparted by religious persons, and should have religion at its center. The only exceptions to such views would be found here and there in men whose minds have been strongly Europeanized. The failure of government education in India to command respect or to attract the hearts of students is due mainly to the fact that it is secular."† We have already seen how powerful a factor religion is in maintaining caste.

India's religious intensity is thus the great barrier to her progress and, at the same time, a great potential influence for it. It is a striking fact that the movements for social reform and for political liberty have a definite religious connection. The most aggressive reform sect, the Arya Samaj, with its many schools, its orphanages, its work in famine relief, its hostility to caste and superstition, its violent nationalism, is bitterly opposed to Christianity and lays great stress on the revival of the ancient Hindu religion. The Servants of India, a remarkable society of genuine promoters of India's welfare, require a consecration to the society's aims which is distinctly religious. The Brahma Samaj, also active

*H. A. Popley, *International Review of Missions*, July, 1918, pp. 296-8.

†*International Review of Missions*, Jan., 1920, p. 39.

in social reform, is primarily a religious society, seeking the purification of India's religion.

India's Attack on India's Evils.

Many other elements in Indian life are working to loosen the hold of the evil trio. A very definite attack on caste is being made both from below and from above. The Arya Samaj has developed a ritual by which outcastes may be "cleansed" and made "touchable" and has put it into effect among tens of thousands. Strangely enough, orthodox Hindus, who are hostile to such procedure, nevertheless accept the purified outcastes as touchable. The upper and middle castes are beginning to recognize a responsibility for the welfare of the lower. A man of high social position recently declared to a mass meeting of Panchamas (outcastes):

> "You must assert your position and claim equality with any other man in the country. If you as a community will raise yourself and try your best to improve your position, and shake off this habit of social inferiority and think you are equal to the highest caste in the land, your position is assured."*

While the British Government has never undertaken to interfere with caste, some of the native states have taken advanced positions in this matter. In the enlightened state of Baroda a person is protected from fine or excommunication from his caste for violation of a caste rule, if he can prove to the court that the rule is opposed to public morals, restricts intermarriage, is ruinously expensive, needlessly checks travel, hinders the welfare of members of the caste, or is disapproved by at least one-fourth the adult members of the caste. Meanwhile some of the depressed class-

International Review of Missions, July, 1918, p. 302.

es themselves have been active in their own behalf.

> "A conference of two thousand of the most advanced and prosperous members of the outcaste community, in Bombay in the spring of 1918, passed resolution that they would not permit their girls to marry before puberty, nor the boys until they were able to support their wives and themselves; that they would not give nor accept dowries, and limiting their outlay on marriages in proportion to their means. They pledged themselves not to use liquor, demanded government aid for universal primary education, endorsed the extension of cooperative saving societies, and vowed that they would live on terms of friendship with each other, ignoring all caste differences."*

Striking at Poverty. Indian leaders have been attacking the drink problem and here, too, religion has its bearing, for the use of intoxicating liquor is forbidden to followers of Mohammed. However, the vast increase in the consumption of liquor is shown by the fact that the tax revenue from spirits, beer and drugs other than opium increased from $14,000,000 in 1897-1898 to $40,000,000 in 1917-1918. Many of India's leaders are convinced prohibitionists. Some years ago the Indian representatives on the Viceroy's Imperial Legislative Council presented a measure looking to prohibition. The measure was lost with every British member voting against it and every Indian member for it. Excise is one of the subjects transferred to the Indian legislatures by the Home Rule Bill and the earnestness of Indian sentiment will no doubt soon be tested. An attack on poverty from another angle is being given by the promotion of cooperative societies, a movement initiated by the British authorities. The

*F. B. Fisher, *India's Silent Revolution*, p. 110.

operations of these societies are like those of building and loan associations in this country. Their effect has been so wholesome as to reduce interest charges generally from the old range of 20 to 75 per cent. to 9 to 18 per cent. These societies also teach thrift, promote improved agricultural methods and community betterment.

INDIA IN THE WAR

India's Contribution to the War.

As in the case of China, the results of the war have had and will have vastly more effect upon India than the war itself. India's activity in the war, however, was far greater than that of China. The princes of the native states quickly responded with gifts of money, of troops, of ambulances and guns; the Maharajah of Gwalior outfitted an entire hospital ship. A million and a quarter Indian troops took part in the War. Seventy thousand fought in Flanders in the first few weeks. At Ypres and Gallipoli and Saloniki, Punjabis and Gurkhas, Marathis, Sikhs and Rajputs carried their share of fighting and of labor. The troops for the protection of the Suez Canal, the expeditions into Mesopotamia and Palestine were largely composed of Indian soldiers. Mrs. Sarojini Naidu, the gifted Indian poetess, wrote:

> "Gathered like pearls in their alien graves,
> Silent they sleep by the Persian waves,
> Scattered by shells on Egyptian sands,
> They lie with pale brows and brave, broken hands;
> They are scattered like blossoms mown down by chance
> On the blood-brown meadows of Flanders and France."

Several hundred miles of Indian railway track were torn up to be relaid in Palestine. Announcement was made of a gift by the people of India of £100,000,000 to the British War Treasury. In spite of this extensive contribution of the British administration in India, the Hon. E. S. Montagu, Secretary of State for India, declared to the British Parliament that "the share of the Indian people in this war from the beginning to the end had always been greater . . . and more willing than that of the Indian government" (the British administration). India also contributed to the war equipment by the extensive production of cloth for uniforms and tents, an industry encouraged by the British because manufacturers in England were unable to meet the prodigious war demand.

What the War Brought to India. Mr. Kipling has characterized the Indian troops in France as the "Eyes of Asia," seeing intimately as never before the civilization of Europe. With this wider vision have been acquired many new ideas revolutionary to ancient customs. It would be easy to overemphasize the influence of the home-coming Indian soldiers, just as the expected influence of returned American soldiers has been found to be greatly exaggerated. In restricted localities the soldiers have contributed to the sifting in of new thoughts and some of them have made a practice of traveling from village to village, describing what they have seen.

Yet the war broke down India's isolation. More than ever before the tides of world movements roll in upon her shores. "The war made masses of men realize,

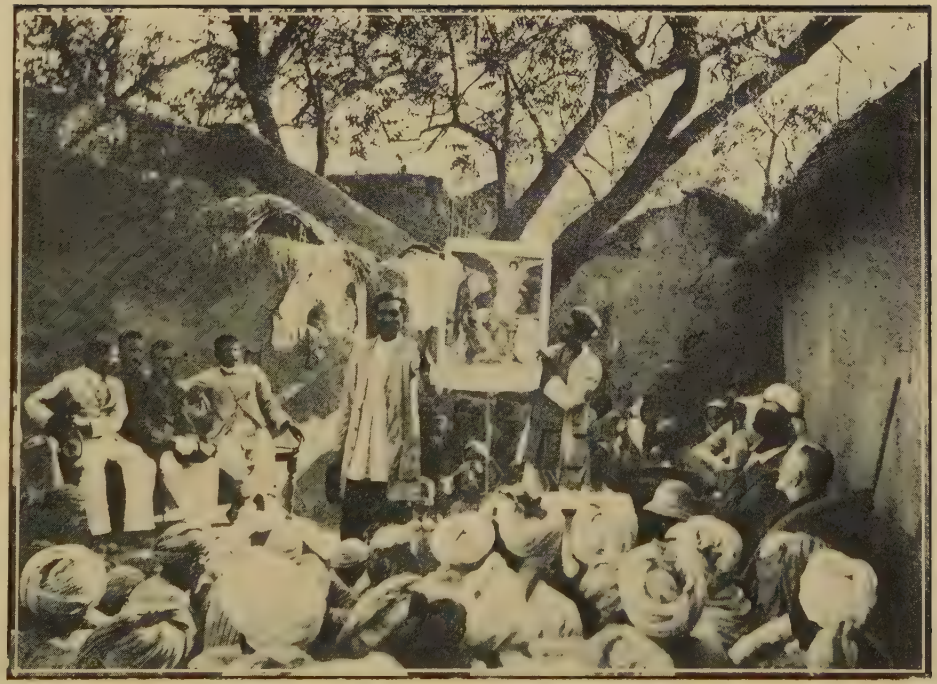
as they had never done before, that India was only part of a larger world, whilst the fact that Indians were taking a share in a world struggle quickened their sense of dignity and their idea of what India might be, if its powers were developed or allowed free play."* Dumb and ignorant as the masses are, struggling on in their pitiful ways, they are on the verge of experiences that will eventually bring far-reaching changes. The new measures in British policy concerning manufactures have given a new impetus to industry. Factories are beginning to multiply and with them the old story of the exploitation of the worker, of excessive hours and scanty pay for the labor of women and children has begun. With these conditions have come crowded slums in factory cities and rising death rates. The word "strike" has been translated into action again and again and the word itself has been taken over into the vernaculars without translation.

SELF-GOVERNMENT FOR INDIA

"The Greatest Political Experiment in the World's History."

The war has also brought to India the beginnings of a vast and significant political change. The number of those in India who seek self-government for India, free from British rule, has greatly increased. Agitation is more and more marked and repression of it more and more widely resented. On the other hand, the British Parliament has been stirred by the loyal cooperation of Indian troops and Indian princes during the war. The Parliament has realized that, if the war was fought to establish the

*Edwyn Bevan, *International Review of Missions*, July, 1920, p. 329.



THE RESURRECTION STORY IN AN INDIAN VILLAGE

As western visitors look on, a Christian preacher unfolds to the villagers the story of Christ's death and resurrection for them

principle of national self-determination, there were applications of the principle to consider in the British Empire. The result is a new declaration of British policy, promulgated August 20, 1917,—namely, "that of increasing the association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realization of responsible government of India as an integral part of the British Empire." This establishes the hope that India may eventually become as independent and free a component of the British Empire as Canada or New Zealand. But Parliament realized that there were prodigious difficulties in the way, that to give India entire self-government now would be to throw it into the hands of a very small minority—an oligarchy. Nevertheless, in 1919 an Indian reform bill was passed, taking the first step in carrying out the new policy.

This grants Home Rule government to India with certain limitations. The government departments of Education, Excise, Forests, Railways, Industries, Municipalities are transferred to the administration of Indian ministers responsible solely to directly elected provincial legislative councils, which will have full legislative authority. An imperial legislature for the whole of India will have a majority of Indians in it. By retaining certain important departments, such as Finance, the British Government will be able to steady India while the prodigious experiment is being made. Already the new list of voters has been made out, extending the suffrage from 37,000 to 6,000,000.

What Indian Self-Government Faces. Yet what tremendous obstacles are in the way of success! Even observers friendly to the reform look with gravity upon the prospect. Of self-governing experience India has had almost none—save within the close confines of caste or village. Trained and responsible public servants are comparatively few in number. The sectional interests within the electorate will be numerous and intense in feeling. The greatest of these will have a religious basis. The Hindus could outvote the Mohammedans by three or four to one in a general election and thus leave one of the most powerful and active components of India entirely unrepresented. In fact, up to very recent years the Mohammedans have been willing to have the British rule India, lest they find themselves under Hindu masters! The inexperience of the Indian voters will also be likely to make them a prey to extremist agitators who seek the immediate expulsion of the British or to the radical nationalists who include the larger number of Mohammedan and Hindu leaders and who will be likely to struggle for political power without serious efforts to give to the masses the education and the social reforms which they need, both to better their condition and to make them competent citizens. As a matter of fact, most of the nationalist agitation has come from a few at the top, to most of whom self-government for India means least of all democracy. Swift as these high-ranking natives are to criticise and resent their treatment as social inferiors by the British, and justified as they may be in their resentment, they do not hesitate to treat those below them in a similar fashion.

Yet the future for India, as for all the Orient, lies on

the road to democracy. Only by the experience of being responsible can responsibility be learned. Only by use can the incomparable resources of the "neglected and uncultivated powers of the masses" be made useful. And again India's evil trio rises threateningly before us. Hosts of teachers must be trained with a superlatively skillful training if even the first generation of the masses is to become literate, intelligent, and devoted to the entire common weal. Remedy must be sought by all possible means for bitter poverty, and every cause contributory to it must be diminished or eradicated. Not simply the rules of caste, but the very spirit of caste itself must yield to the spirit of cooperation, to the conviction that men indeed are all brothers and that—for this India, the religious, could not leave out—God Himself is Father of all.

THE CHRISTIAN ENTERPRISE AND INDIA'S PROBLEMS

The Christian Enterprise and India's Problems.

It is just here that Christianity stands out as vital to India's immediate needs. "Hinduism teaches that tenure of authority and all other privilege is the reward of an unremembered past. Christ teaches that authority is permissible only as a means to service, and is real in and through service. Is it not self-evident, then, that the enterprise of developing responsible government in India is vitally involved with the enterprise of Christian Missions?"* It is just because Christianity provides unparalleled ideals of service and unlimited character-making power that it is indispensable to government and to the world's life.

*Cited by W. B. Hill, *Missionary Review of the World*, May, 1920, p. 456.

And Christianity has long been at work in India. The evil trio is being faced and valiantly fought. The comparatively high literacy of the Christian community in India has already been pointed out. Scarcely anything in the condition of the Christian Church in India to-day gives its leaders and the missionaries more concern than the fact that the masses are not only ready to come into the Church faster than they can be taught, but that more illiterate members are in the Church than it can supply with schooling. The Christian enterprise is conspicuous also for its leadership in the higher education of women. It has pioneered in medical training for women, a conspicuous necessity where the custom of the purdah prevents treatment by men doctors, even if they were numerous enough to meet the need.

Christianity's attack on Poverty and Caste.

Poverty is also being attacked by Christian forces. Cooperative societies and farm loan banks are being fostered. In two provinces there are "Christian Central Banks," under missionary direction, for the assistance of these cooperative societies. Institutions such as the Agricultural Institute at Allahabad under Sam Higginbottom are blazing the trail both for education and the reduction of poverty. Mr. Higginbottom writes:

> "The Indian farmer has gone as far as it is possible for him to go with his present tools and implements. . . . If all the improvements that the Indian Agricultural Department has made could be carried to every village in India production could be increased by the present cultivators from fifty to one hundred per cent. In this increase is the means to pay for whatever educa-

> tion India gets. . . . The teachers who can transform village life must be men inspired and sustained by high ideals of service. As Christians we believe that the Christian motive is more powerful than any other to raise up such a body of men. Therefore, by setting ourselves to train teachers and demonstrators capable of improving agricultural methods and inspired by the spirit of serving the community, Christian missions can make an indispensable contribution to the solution of India's most vital problem and can thereby bear witness to Christ, perhaps more powerfully than in any other way."*

Since caste is of the very essence of India's faith system, Christianity's attack upon caste is inevitable and must be relentless. In the eyes of even an orthodox Hindu, when an "untouchable" is baptized a Christian, though he is still despised, he has been lifted out of the polluting castes. By whole villages some of these depressed classes are moving toward Christianity,—moving faster then workers can be supplied to give them the necessary training. The missionaries have had to say to hundreds of thousands—"Not yet!"—"Not yet!" and to say it year after year. Moreover, it is not always easy for new Christians to overcome the feelings and the practices of caste and thus there is danger that the Christian Church itself might come to be a caste. Yet the influence of Christ, felt through Bible and school, through native worker and missionary, and, more than all else, through the brotherliness toward all men which the spirit of Christ implants in the heart, is steadily wearing away India's heaviest shackle.

**International Review of Missions*, April, 1920, p. 253, 254.

Seeking Church Unity in India. Just as in other lands missionary forces have gradually been developing the machinery for conference and cooperation, so in India the National Missionary Council with a system of provincial councils has recently come into being and promises to be of very great service. Special enterprises of a union character in which many missions share are well established, although not so numerous as in China. Strikingly enough, one of the outstanding movements for Christian unity on the mission field, and in some respects the most notable one, is the product of native Indian Christianity. There is very little of that strong denominational feeling among the native Christians in India that marks Japanese Christianity. At a conference on church union in South India between Indian representatives of the Anglican churches and of the South India United Church the following paragraph was part of a statement adopted:

> "We face together the gigantic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without; divisions which we did not create and which we do not desire to perpetuate."*

The conference proposed a remarkable basis of organization for uniting several churches, which seeks to include Congregational, Presbyterial, and Episcopal elements. One of the significant facts concerning the proposals is that the South India United

*_International Review of Missions_, January, 1920, pp. 145-150.

Church is a union of native Christians from the missions of the Reformed Church of America, the Basel Reformed Church, the American Board of Commissioners for Foreign Missions, the London Missionary Society, the Free Church of Scotland, and the Established Church of Scotland, all working independently of one another. Furthermore, there is the possibility that the converts of the Wesleyans, the Lutherans, and the Church of England may be added. Expressions of great sympathy have been received from the Malabar Suffragan of the Mar Thoma Syrian Church, the most ancient Christian communion in India. Should this church accept the proposals, "it would be," the Suffragan points out, "the first instance in history where union has been effected between episcopal and non-episcopal bodies." Who knows but that the churches of China and India and Africa with their opportunity for a new start may yet put their Western fellow-Christians to shame by finding through the spirit of Christ a complete "unity of believers."

Indian Christianity Overflows. Another evidence of the spiritual vitality of Indian Christianity lies in the fact that already some parts of it are looking to undertaking missionary responsibility in lands beyond India's boundaries. The restless "apostle of the bleeding feet," Sadhu Sundar Singh, living the wandering life of an Indian holy man, but flaming with devotion to Christ, has already penetrated into Thibet and Afghanistan in the face of persecution and "perils of the way." What is perhaps more significant, India's first foreign missionary society has been organized and, like some of the missionary societies

of America, it came into being in part through the consecration of a group of students. Dr. Badley refers to its beginning as "the greatest single hour of the greatest week of Methodist history in India." It was at the Southern Asia Central Conference of the Methodist Episcopal Church on January 25, 1920;

> "after a service of intercession lasting two hours, nine young Indian Methodists faced the gathered representatives of Southern Asia Methodism and challenged the Church to let them cross India's confines with the glorious Gospel of our Christ. William Butler's devotion, William Taylor's fervor, Bishop Thoburn's faith, and the labors of a host of men and women of God were rewarded in that hour! . . . It was a great thing to look on the faces of young men who had seen visions of India's spiritual mission to distant lands and stood there, consecrating their lives to the great undertaking. Till that moment no one in India had ever seen the sight. . . . Why should they not reproduce the zeal of the Buddhist missionaries of ancient India, not to win Asia for a heathen philosophy, but for the Christian faith?"*

The Unknown Christian Movement.

Quite apart from the surgings toward Christianity in the great mass movements of some of the lower castes and the less spectacular additions to the church from the upper classes, there is a movement toward Christ traceable only here and there, impossible to measure, yet deep and genuine. In part it appears in the desperate effort of Hindu nationalists to reform Hinduism so that it may withstand the inevitable comparison between it and Christianity. In their eyes Christianity is a Western cult, the faith of their rulers; for a Hindu to accept it is to be false to his

*B. T. Badley in *The Christian Advocate*, April 22, 1919, p. 559.

fellow-Hindus, to enter the camp of the enemy. Yet in their very efforts to modify Hinduism, they consciously or unconsciously take Christianity as their model.

> "Christianity has been, as it were, a great searchlight flung across the expanse of the religions; and in its blaze all the coarse, unclean, and superstitious elements of the old faiths stood out quite clearly, in painful vividness."*

The effort to find a monotheism or to explain away the prolific polytheism, the allegorizing of the indecent myths to remove the moral taint they carry, the "purifying" of polluting depressed classes, the frank repudiation of temple-prostitution and fraudulent deceit of the worshipping multitudes, the introduction of social reform are all indications of the pressure of the Christian ideal. Even the methods of Christian missions are being imitated by the reforming sects. Yet in spite of all their efforts and their unlimited self-confidence the heart of Hinduism is decaying. The ancient books cannot stand the searching tests of historical criticism or Christian moral appraisal. The central doctrines of transmigration and karma weaken before the scientific spirit and the sense of human brotherhood and the Fatherhood of God. Meanwhile, under the surface and apart from the records of missionary or church, Christ Himself is coming to the men and women of India. In educated homes à Kempis's *Imitation of Christ* is a frequently found book. A missionary writes of a conversation with a Hindu ascetic:

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*J. N. Farquhar, *Modern Religious Movements in India*, p. 433.

> They talked in the Hindi language of the things that are eternal. Their words became a bond of sympathy between them. Then the Hindu surprised the missionary by dropping his Hindi and speaking in fluent English. He put aside the Sanskrit volume and from a bag took out a bundle carefully wrapped in cloth. This he undid, and produced a copy of the New Testament. Listen to his words—he seems to speak for India: "There is this difference between Christ and all the religions of India; all the others are passing away. Christ alone will remain."*

The historian Green wrote that "the Methodists themselves were the least result of the Methodist revival." May it not be that in India organized Christianity may be the least result of the coming of the missionaries and that India's religious intensity, once it is avowedly submissive to Jesus, may become in Him "a new creation"?

National Characteristics and the Indian Christian. Within the Indian church there is a movement, paralleling that in China, which is seeking to make more and more prominent within the church Indian leadership and Indian characteristics. "There has arisen a new national consciousness in India, a reaction against all things foreign and a desire for everything to be Indian. We not only rejoice in a national awakening, but also in the fact that, with the rest of the nation, the Indian church is awakening."† In part this is due to the stirrings of national feeling, in part to the recognition that under missionary leadership alone the church would become so Westernized as to lose some of the most worth-while elements in Indian

*B. T. Badley, *World Outlook*, July, 1920, p. 20.

†Episcopal address, *Southern Asia Central Conference*, M. E. Church, 1920.

character and tradition. It would tend also to place a barrier between the Christian and his fellow Indians. The mission of Christianity is to transform civilizations, not to transfer them. It would be an incalculable loss to the world if all Christianity of the future were to be of the exact pattern of Christianity in Europe and America. The nations are to bring *their* glory into the heavenly city.

Nay, more, India will bring to Christianity elements which the West greatly needs. That consciousness of a spiritual meaning in all the acts of life, which regards business success, physical well-being, attainment of learning, political power never as ends in themselves, but always as means to the things of the spirit, is not a mark of the Western world.

> "Yet there is in the Indian, whether Moslem or Hindu, and whatever his sect, a real abiding sense of the spiritual within and behind all things and acts of sense. It is not when the moral sense is awakened that the Indian seeks God. He has never been without God. If his ethics have been low, it is merely because his light did not go farther, or because the conception of his sect did not rise to a God who insists on personal morality, as some communities in western lands have not to this day the idea of a God who insists on business morality. The point is that all the time the Indian lives and moves, is good and is bad, in the ever-present consciousness of God."

Again, "the Western individual is born with certain rights; the Indian is born with certain obligations or responsibilities. This again is a conception common to the whole land irrespective of creed or sect or social position. . . . Such a thing as individual right is really almost absent, and every privilege

which in the West would be claimed on the individual basis is in India conceived of in terms of the group of which the person concerned is member. . . The Western view of 'rights' is so acceptable to selfishness and pride that it insidiously grips the mind and becomes a most disturbing element in society."* Surely these are elements which must not only be preserved in the Christian Church in India, but which must be increased also in the Church of the West for its highest service to humanity.

THE OPPORTUNITY OF AMERICAN MISSIONS

The Opportunity of American Missions.

When the Indian young men in Lucknow volunteered for the foreign service of their church, they began their statement with the words: "In grateful recognition of what India has received through Christ." What can *we* do for India in recognition of what America has received through Christ? And how may we express our gratitude for the gifts which India is bringing to the Kingdom of Christ in the world? In two respects American missionary enterprise has advantages which it can bring to the task. Even though the mass of the people are apt to class all foreigners together, the American often finds a somewhat more ready hearing and a greater confidence in his disinterestedness from the fact that he is not related to the ruling power. Furthermore, the educational experience of the United States is of value to India. Industrial education for untrained communities has reached a high degree of success in such American schools as Hampton and Tuskegee. In

*Kanakarayan T. Paul, *International Review of Missions*, Oct., 1919, p. 515.

the Philippines the rapid development of an entire educational system for a large illiterate population has been achieved on a scale perhaps not paralleled elsewhere. The use of the school for community welfare has also been widely experimented with in the United States. Each one of these aspects of American education is extremely suggestive for the Indian problem. American teachers and educators who feel the call to Christian service will find here an unlimited field of highest usefulness. Sir Michael Sadler, one of the most eminent educational leaders in the British Empire, writes:

> "It is not too much to say that the question of introducing universal elementary education into India is one of the gravest and most inspiring of the problems which confront her statesmen. Momentous issues turn upon the way in which it is handled. India will be revolutionized for good or evil by her elementary schools."*

Moreover, having brought so many to the acceptance of Christianity, we have the very serious responsibility of keeping them Christian. This involves the extension of Christian education and of Christian literature far beyond the present limits. Because of India's poverty and the poverty of her Christians more aid must be given her than ever before. Some day the eradication of ignorance and poverty will be regarded as essential for the insurance of the world's peace and prosperity as the eradication of yellow fever and typhus and influenza is to its health. America's investments of missionary teachers and agriculturists and doctors and supervisors and funds might rightly be charged up to world insurance with

International Review of Missions, October, 1920, p. 504.

a certainty of return in proportion to the investment.

How We Hinder the Kingdom in India.

The missionary enterprise of America has other contributions to make besides men and women and money and educational experience. The greatest evidence of the truth of the Gospel is the life of the Christian. To the Indian who goes straight to Christ in the New Testament and finds no ground for sect or denomination there, but one Lord, one bond of love, one brotherhood, the multiple divisions of Christianity are not only a perplexity, but a stumbling block in his path to the church. He looks further and tests the advocates of the Christian faith by their Lord. Mr. K. T. Paul remarks: "The caste system is the curse of India. We are hoping and working that it may dissolve quickly and disappear from the face of the land. But the caste system has many good features, and I should certainly cling to it, if it is to be replaced by the unchristian and inhuman class system of the West."* An experienced missionary in South India writes:

> "There is ample evidence from every part of India that the greatest obstacle to the winning of men to Christ lies in the Christian Church itself and in missionaries themselves, such as the un-Christian example of many in the church and the disparity between preaching and practice, the lack of vital and persistent personal evangelism, the lack of sympathy with Indian aspirations, the prejudice that warps the judgment and stems the life of many workers."†

If this be true on the mission field, how much more

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*_International Review of Missions_, October, 1919, p. 520.

†H. A. Popley in _Missionary Review of the World_, June, 1920, p. 546.

evidence of such inconsistency and imperfection can be found at home! "We have that same sharp separation between the colored man and other citizens in America; it is a caste distinction. And there are other caste distinctions recognized among us, arising from the same causes as in India. . . There are people here, just as in caste-ridden India, who will not worship together, will not trade with one another, will not intermarry, will not eat at the same table, will not lie side by side in the grave."* Or again, "Take away the distinctively Indian setting, and the problem of inter-racial fellowship in India is identical with that of fellowship between capitalist and manual laborer, university man and small clerk, Socialist-minded artisan and landed aristocrat in our own land. The dangers of paternalism and impersonality in religion are as real at home as abroad —perhaps they are more real."†

How shall we interpret Christ to India, how shall we give honest moral as well as honest material support to those who are carrying His Gospel to foreign lands, unless *our* caste, *our* pride of station, *our* unbrotherliness be done away?

> "To make great experiments in exploring the depths of Christian love is the task to which we are called, and only the love which is utterly human because it is utterly divine, the love of Christ, is adequate to the need before us. Whether in missions or government there is need today for men and women in India who have got past the point of caring about themselves and can approach the life of India and the hearts of Indians with that self-effacing and yet utterly simple and natural attitude of brotherly equality and love which is

*W. B. Hill, *Missionary Review of the World*, May, 1920, p. 451.
†William Paton in *International Review of Missions*, October, 1919, p. 530.

the gift throughout the ages of Christ to those who look for strength to Him."*

Whence shall these come, unless the Christian churches of America are filled with such a spirit, unless *we* who bear His name show in our daily living the power of Christ's transforming love?

"Do Thou, O Christ, our dearest Saviour, Thyself kindle our lamps, that they may evermore shine in Thy temple; that they may receive unquenchable light from Thee, that will lighten our darkness, and lessen the darkness of the world."

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*William Paton in *International Review of Missions*, October, 1919, p. 530.

ATTACKING SUPERSTITION IN INDIA

Modern science breaks down ancient notions of spirits and demons and opens the way for Him who said "I am the Truth."

VI. ISLAM AND THE NEAR EAST

Does the Crescent Wax or Wane? The lands where millions face toward Mecca in prayer and hold Mohammed the true prophet of God stretch across two continents and out into the islands of the sea like a vast horn or crescent. The horn's tip end is far out in the South Sea Islands, among the Moros in the Philippines, and in the Dutch East Indies, where in Java alone there are 30,000,000 Mohammedans. Thence it curves through British Malaysia where there are some 2,000,000, past China, where there are, it is estimated, not fewer than 10,000,000, to India, where are gathered 67,000,000, the largest number under any one rule. Then come Afghanistan, exclusively Mohammedan, unknown numbers in Central Asia, part of Russia (17,000,000), Persia, Mesopotamia, Asia Minor, European Turkey, Syria, Palestine, Arabia, Egypt, Libya, Tunis, Algeria, Morocco, until the great open end of the horn stretches westward from the Sudan across Africa, steadily engulfing the northernmost negro tribes. The races and the tongues are nearly as various as the lands—Arab, Ottoman, Malay, Persian, Afghan, Sudanese, Moro, Javanese are but a part of "the Faithful."

Owing much to Christianity, but even that beclouded by imperfections and by a mass of legal and historical tradition, Islam has for fourteen centuries been Christianity's most active and most bitter rival. How does it stand now? Does Islam gain or lose? Does the Crescent wax or wane? Unfortunately for numerical comparisons there are few data on which to go. Even the present Mohammedan population of

many areas is unknown. It seems probable that with one considerable exception the number of conversions to Islam is decreasing. The exception is the northern border of negro Africa. There Moslem traders, missionaries of their faith, with their energy and superior culture have been steadily winning towns and tribes along the trade routes and pressing southward. Other information is even more important than figures for revealing the present state of Islam. The war has disturbed Islam's outlook upon the world and upon life as it has never been disturbed before. Does it mean decay or revival?

The Political Collapse of Islam. In one important respect the authority of Islam has collapsed. Originally and in the mind of all true Moslems through the centuries Islam has been a unit politically whenever contrasted with the Christian world. War between Moslem states was sinful; war against Christian states holy. The true allegiance of a Moslem, next to his conscience, was not to any government under which he might live, but to the Caliph, the successor to Mohammed as the political leader of Islam. And for centuries Moslems lived, not without dissensions, of course, under Moslem political as well as Moslem religious rule from southern Spain across North Africa even to India. It was this unity of Islam in political as well as religious feeling that Sultan Abdul Hamid of evil memory capitalized to keep European statesmen in restraint, that has caused British statesmen to deal gingerly with those responsible for Armenian massacres lest Indian Moslems make trouble, and that the Kaiser tried to kindle into flame against the Allies in 1914.

Yet even before the war it had begun to break up. All of North Africa was under the control of one European power or another; Russia and Great Britain were making the independence of Persia a fiction and from a third to a fourth of all Mohammedans were under British rule in Egypt. In the war itself, stimulated by German influence, the Caliph in Constantinople proclaimed a "jahad" or holy war of all Islam, a threat against all of Islam's non-Moslem rulers. It was a total failure. Moslems from India and Algeria, from Arabia and Egypt fought loyally beside French and British against Germans and Turkish Moslems. Moreover, the Turkish Empire, the one major symbol of Moslem political authority, is being parceled out to non-Moslem rulers—in Palestine and Mesopotamia the British, in Syria the French, in Constantinople and the Straits an international commission, in the region about Smyrna, Greece. Italy has acquired a "sphere of interest" in Anatolia; Christian Armenia is promised independence; Italy, France, and Great Britain join in directing the destinies of what remains of the Turkish Empire in Asia Minor; Arabia, unified by British money and Colonel Lawrence's amazing skill during the war, has broken up into its many tribes. Egypt, eleven-twelfths Moslem, alone has come out of the war, thanks to the nationalist insurrection of 1919 and Great Britain's excess of overseas responsibilities, with a genuine measure of independence. Thus, in spite of rumblings of protest in India and elsewhere against the West's displacement of the Caliph, the political ideals of Islam have very nearly crashed to the ground.

Such a blow to Islam is fraught with far-reaching consequences for Islam and for Christianity. Missionary students of Islam believe it likely that political decline will mean spiritual revival. The Faithful will be forced to examine their faith and every contact with Western material superiority will undermine their scornful pride and open their thought to new and powerful ideas. Superstitious, fanatic Islam is being forced to think, to find its real position in the human world.

Barriers to Spiritual Revival.

But across all forward movement of bewildered Islam lie certain barriers. For a faith to start in one centre and spread itself over wide areas is one thing; for it, once widespread, to revolutionize its character, to weld into a new spiritual unity, fitted to modern instead of primitive life, all its orthodox and heretical sects, its inner political and lingual antagonisms, is another and vastly harder thing. Political leaders cannot now secure the enthusiasm of all Islam. The Sultan of Morocco, Commander of the Faithful, will not recognize as Caliph the Sherif of Mecca and King of the Hedjaz or his capable son Emir Feisal, Arab leader of Syria, nor would Indian Moslems accept any of the three. No religious leaders in sight are able to do more than stir up new sects of personal followers. The Aga Khan, leader of Indian Islam, and, to one benighted sect, the incarnation of deity, is to society in London "a gay man of the world, a versatile linguist, a haunter of clubs and races, where, by the way, he drops the savings of his humble worshippers dwelling on the fringe of the Syrian desert."*

Asia, January, 1920, p. 92.

Again, the genuine religious sentiment of Islam is encrusted with an overwhelming mass of mediaeval superstition, vicious and pitiable, and entangled in a vast web of innumerable traditions. When, as is inevitable, the followers of the Prophet begin to gain Western education and scientific knowledge, to take part in modern industry, a severe reaction will come that will for thousands put out even Islam's dim light in materialism or religious indifference. Such a condition will require radical changes if Islam is to survive except as a cult of illiterate tribesmen. The impact of the West will bring also a silent but penetrating criticism of Islam's morals, of its all-pervading sensuality, its treatment of women, its neglect of childhood, its cruelty and deceit. Already some of its leaders advocate the abolition of polygamy, the removal of the veil and the purdah. God grant that more such enlightened men be found in Islam!

But every such movement is a denial of Islam's social heritage, of its religious tradition, it is even the repudiation of the polygamous Prophet himself. A truly reformed Islam would be Mohammedanism with Mohammed left out. It may indeed be that the Moslem world is approaching as great confusion in its spiritual life as it is experiencing in its political life. In any case the new unsettlement of the mind of Islam brings to Christianity a great opportunity. From Malaysia, India, Persia, and Syria come reports of a new readiness to consider the claims of Christ.

CHRISTIANITY AND THE MOSLEM WORLD

What the Moslem World is Learning of Christianity.

Dr. Duncan B. Macdonald, a well-known student of Moslem affairs, finds several respects in which the Moslem world is being forced radically to modify its ideas about Christianity.* Hitherto Christianity and Christendom have been to Moslem eyes identical. Now Moslems are learning from the conflict between the "Christian" powers of Europe that they are not identical and that the Christianity which is to be contrasted with Islam is perhaps more worthy of consideration than they had supposed. Red-blooded fighters that they are, their respect for Christianity has increased since they have seen Christians at war! Moreover, the success of the latter is evidence that Allah does not disapprove of them. "Islam has never been a religion of lost causes. Allah does not chasten the Moslem whom he loves. His hand is on everything and success means approval."

Yet most Moslems have had little chance to see virile Christianity of the modern type in action. Zeal has not been a mark of the Christian churches native to Moslem strongholds. Dr. James L. Barton writes:

> "The entire body [of Mohammedans in the Near East] is staggered by the great outpouring of American philanthropy towards the multiplied victims of their own misdeeds. But when Moslems and victims are treated by Christian doctors with equal tenderness and consideration and for no ulterior purpose that they can discern, it forces them to a serious consideration of the wide difference between Christianity and Islam."†

**Missionary Outlook in the Light of the War*, p. 138 ff.

†*Moslem World*, April, 1920, p. 110.

Not the least important aspect of what the Moslem is learning of Christianity is his desire to learn more. A missionary in India writes of a more genuine interest of Indian Moslems in discussing religion with Christians. Reports from Asia Minor show greatly increased enrolment of Moslem boys in mission schools. Medical missionaries in Persia find the ways opening toward the western gates of Afghanistan. Moslems in the Netherlands East Indies, prevented from pilgrimages to Mecca during the war, have become less zealous for their faith. No people has been hitherto so consistently hard to win to the Gospel. Now it appears on every hand that, in Dr. Macdonald's word, "the shell of the Moslem mind has been cracked" and that the relation of Christianity to 'the true Faith' is "at heart a subject for very careful consideration."

Christianity's Approach to the Moslem World.

Christianity's approach to the Moslem world was for centuries hardly of a character to foster understanding. Forced first to resist the inflowing tide of Moslem conquest, Christianity met Islam on the battlefields of North Africa, Spain, and Eastern Europe; then, in the struggle of the Crusades to regain Jerusalem, it carried war into the enemy's territory. Ever since then Turk and Arab, Egyptian, North African, Persian, Indian, and Malay have faced, to all appearances, a Christian West bent on their conquest by force. Yet even in the early days there were not lacking those like Raymond Lull who came, with no weapons save the Bible and Christ's spirit, to serve and not to rule. Many as have been their successors, however, one can hardly say that the missionary

forces have yet been able to occupy in strength the chief strategic points. Desperate efforts are being made to establish strong missions and native churches in the African trade routes. North Africa from Morocco to Egypt is only sparsely touched by missionary work. In Egypt one energetic American mission is laying the foundations of a Christian college and carrying on much other work and several British missions are represented. Arabia is an almost closed door. North of Palestine missions are more strongly settled. Robert College in Constantinople, Syrian Protestant College in Beirut, and other colleges and schools have done much in gaining helpful contact with Moslems as well as others of the Near East. Missionary hospitals have been particularly successful. Basil Mathews writes:

> "I discovered little by little that in all that city of Damascus, the most ancient city now standing in the world, there was one man who had universal authority not by official position nor by wealth but by the power of service and of personality. Even the wild untameable Arabs of the desert would come in and lie down with complete confidence on the operating table of Dr. Frank Mackinnon, saying, in the phrase that has become proverbial about that great Scottish Christian surgeon throughout the Arab world—'He carries a blessing in his hands.' "*

Many other such men are at work in the Near East, in Persia, India, and Malaysia. In Cairo and Beirut missionary presses are issuing Scriptures, tracts, and books in generous, though inadequate quantities in most of the Moslem languages. American missions are slowly extending their lines into more and more

*_The Riddle of Nearer Asia_, p. 205.

remote parts of Persia. Afghanistan is sealed to missionary approach by the attitude of its Ameer. In India the Moslem problem, complicated by the Hindu customs largely adopted, merges into the vast task of Indian missions. In Malaysia Dutch missionary societies and one American Society are working with very limited forces. Central Asia and Russia are practically untouched. Chinese Moslems are only slightly reached as the missions slowly extend.

Yet the new day is not without its signs. The increased interest in Christianity is bearing fruit. Dr. Barton found in a recent trip several instances where leading Mohammedans had become Christians.

> "One case was that of a Hodja of a large mosque, himself belonging to a family of Hodjas for several generations. . . . When I talked to him of his new found faith and joy he told me that he was besieged every day and all day by Mohammedans, urging him to return to his ancestral faith. He said the only argument they used with him was that unless he did so every Mohammedan of that important city would become a Christian."*

To win such men as these, who are the keys to their communities, requires not simply the quiet molding of education or the ministry of healing, but the sterling qualities of robust, genuine Christian friendship, skilled in the understanding of religion and its experiences. Men and women of such power are needed by hundreds to lead the Moslem world out of its blindness and superstition, to free children and women and men from its sensual blight, to train a new school of prophets of Jesus Christ. Have we them?

*_Missionary Review of the World_, January, 1920, p. 27.

THE NEAR EAST

The Near East, the Citadel of Islam.

The strange motley of lands and races and religions that reaches from the Caspian to Thrace, from the Persian Gulf to the Nile is in a sense the citadel of Islam. In it lie the revered cities of Mecca, Medina, Jerusalem, Damascus, Kerbela, Constantinople. There Islam is today most newly come to grips with the dominance of the West, there will most deeply feel the shock of new industrialism, new agriculture, new ways of government, new schools. Already there is a Mohammedan republic, Azerbaidjan, under Soviet influence, on the shores of the Caspian Sea. Nor will the followers of the Prophet be the only group to be stimulated and disturbed. At the far end of the Black Sea is the Georgian Republic; just below it is the new Armenia rising slowly from her massacred dead, "a nation that children will have to build." The incoming of the French, the British, the Greeks, the Italians as the overlords of the Near East we have noted already. Here is the centre of the Zionist hopes, a home for the scattered Jewish nation. Here are ancient Christian churches, the Greek Orthodox, the Armenian National Church, the Armenian Roman Catholic Church, the Armenian Evangelical Church, the Nestorian Church, the Maronites, and the Copts.

Moreover, across this block of land, already complicated by native races, native religions, and foreign conquerors, three continents join. The day is in sight when the cry "Aleppo! Change here for Jerusalem, Cairo, Cape Town, and African points; this train for Bagdad, Basra, Bombay, and the Far East"

will sound in the ears of passengers who entrained in London, Paris, Brussels, or Berlin. Such a bridge as this, the meeting place of three continents, the "cross roads of the world", should be a centre of friendship, of mutual understanding, of light. But for centuries here empires have clashed; here in fact is the plain called "Armageddon." Even now it is scarred by the campaigns in Palestine and Mesopotamia and at Gallipoli, stained by the blood of hundreds upon hundreds of thousands of Christians massacred by their Turkish overlords and Kurdish brigands. Nor is the prospect better. The new republics in the north east are already in conflict over boundaries. The appalling destruction of Christians has deprived the populations of thousands who were steadying, uplifting, leading the confused masses. As this is written, editorial writers are discussing whether the agreements between Great Britain, France, and Italy over the moribund body of Turkey are the consultations of sincere physicians or the dickerings of spurious heirs seeking to forestall an inevitable conflict among themselves. One writer has characterized the Near East as the "tinder-box" of the world, forecasting that from the clash of race, or faith, or commercial competition will come the spark that will kindle, as did the minor disagreement between Austria and Serbia, a world conflagration. Yet in the Near East was born the Prince of Peace!

Christianity's Task in the Near East.

That Prince of Peace is still the only one who can put out the smoldering fires that are fanned by blundering greed and quench the flames of racial hatred and religious bigotry. War has not changed and cannot

change the character of diplomats and bankers, of national leaders and secretaries for foreign affairs, of mullahs and chieftains. Leaders of new character the Near East must have.

> "The kind of character that begets trust, and is able therefore to exercise leadership as none other can is Christian character. This does not mean that no Moslem has some of the needed qualities, for Islam has its partial knowledge of God's character. Nor does it mean that all nominal Christians have those qualities, for to name Christ is not necessarily to obey His will or to be like Him. *It does mean, however, that in the school of Christ, where justice, truth, and mercy find their supreme expression, character reaches at once its most heroic heights and its most enduring strength. In Him we discover Man on the scale of God, a Leadership that brings into all truth and a Power that builds men up into the fulness of the stature of His Divine Manhood.*"*

Christ makes Himself known through Christians. This, then, is the task of Christianity in the Near East, to reveal *Him* through consecrated personality, in medical service, in education, in ministry to social need, in proclaiming His truth. Nearly four hundred missionaries are there at that task; yet hundreds more with equipment and support must join them from Europe and America. Upon them the recovery and the redemption of the peoples of these lands depend. But it must not be forgotten that the Near East is not in its own hands. Western powers have assumed responsibility. Are they there to bless or to exploit? *There are no guarantees but character.* Balances of power and treaty signatures are futile. For the sake of helpless and groping peoples, for the sake of world

*Basil Mathews, *The Riddle of Nearer Asia*, p. 200.

peace, for the sake of God's Kingdom in the world, His servants must be on guard over the actions of governments, the character of their political leaders. Ever since the life of our Lord answered eternally "Yes" to Cain's "Am I my brother's keeper"? the churches of Christ have had a divine mandate in behalf of weak nations and weak peoples. *Are they prepared to fulfil it?*

AN IMPORTANT ANNOUNCEMENT

"In the town of Larpura all the leather workers became Christians at one time. They were not satisfied to have the news of this great change go out amongst the people slowly and in bits. They wanted it known at once! So they had the public drums beaten, and criers went through the streets with the drums and shouted, 'We, the Chamars of Larpura, are all become the servants of the Lord!' "—*Missionary News.*

WHAT SHALL THEY READ?

After years of missionary effort, the entire list of Christian publications in Tamil, the language which has the largest Christian literature, could be bought for less than twenty-five dollars. The cost of a good typewriter would buy copies of all the Christian books in Hindi, Tamil, Telugu, and Bengali.—*India Christian Literature Survey.*

A BRAHMAN SPEAKS OF CHRIST

"As a final testimony to Christ from India let us hear the witness of one of the leading Brahmans of Western India, a man who has been knighted by the British government, and made a judge. In answer to the question, "What is Jesus Christ to you?" he said: "There in my bedroom hangs the picture that is the greatest inspiration of my life, the picture of Christ crucified on the cross, that I may see it night and morning. Every night before I go to bed I read the Bible. I have not only read it through, but have read it again and again. My favorite passages are John's Gospel and Paul's practical epistles to the Corinthians. Every morning from six to seven I spend in meditation and prayer and hymns before I go out for the day, and I draw my inspiration from Jesus Christ, and His power to uplift the outcast and the depressed. None other has inspired such social consciousness. I am a Christian—though not baptized, not on the records of the Christian Church. The Kingdom may not be coming as you would like it, but it is coming nevertheless. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society, and the Kingdom is coming in India."—D. J. Fleming, *Marks of a World Christian*, p. 99.

STUDENT VOLUNTEERS UNDER THE CRESCENT

We were in the midst of the most cruel and heart-rending atrocities that have ever been committed by men on their fellow men, for the Turks had again let loose their fury and their fanaticism upon the Christian races. Yet in that group . . . more than one hundred young people rose and by a sentence one by one committed their lives to the way of Jesus . . . A young Armenian girl gave as her testimony, "I have learned in these days of the conference that the great revenge is the revenge of love. I would have my revenge upon the Turks by leading some of them to the knowledge of the love of God as I have found it in Jesus." No wonder the Turkish boy sitting beside her rose, and with trembling lips said, "I, too, stand here in agony for the truth. I see that what my people need is not fine buildings, nor even schools where languages and mathematics and history are taught, but my people need a new heart where the spirit of love shall rule." A young Armenian student gave as the closing declaration of the evening, "I do not feel tonight that we are in Turkey with massacre and bloodshed around us, but I feel as though we were in Galilee with Jesus in the midst."—S. Ralph Harlow, *Student Witnesses for Christ*, p. 63.

TIME AND CHARACTER IN THE NEAR EAST

Standing high up on the tower of the International College at Smyrna amid the meteorological instruments, I discovered that the Turkish Government at Smyrna was taking its diurnal time by electric signal from the College. That fact stood as a symbol and as a prophecy of the approaching hour when Nearer Asia will accept from those splendid Christian laboratories of character not simply their standard of time, but their moral and at last their spiritual standards at once of aspiration and attainment. The International College was able to set the standard of time because it had the most perfect instruments for observation of the heavens. It and its companions will similarly set the standards of moral and spiritual life for the Orient, because their human instruments know the will of Him to whom the heavens are but the work of His fingers, and whose being we see completely in the face of Jesus Christ.—Basil Mathews, *The Riddle of Nearer Asia*, p. 203.

CHAPTER FOUR

VII. AFRICA

The treatment of African conditions here is made somewhat disproportionate by the omission of full discussion of the conditions of native paganism and the transforming impact of Christianity. Miss Mackenzie's *An African Trail* with its wonderfully intimate and successful treatment of this matter, recently published in this series, should be used to supply the needed information.

The War in Africa. In a recent article Dr. James Dexter Taylor, an experienced Africa missionary, points out that when the Boer War was going on the attention of the world was riveted upon it, but that during the Great War a conflict many times greater than the Boer War was raging in Africa, but the world, preoccupied with Europe, hardly realized it. Yet, by the fortunes of this war in Africa, Germany lost possessions five times the extent of her entire European domain and having an estimated population of twelve millions. Moreover, the war in Africa was by no means a war of white men versus white men nor were the Africans unrepresented on the battlefields of Europe.

> "France is said to have drawn half a million native troops from her African possessions, with many thousands more of laborers. British native troops from both West and East Africa participated in the German East African campaign. The Belgian army which took Tabora in German East Africa was composed almost entirely of natives under white officers. Portuguese native troops took part in the same campaign. One hundred and sixty-seven thousand native transport carriers were used by the British in that campaign, besides stretcher corps, drivers, etc. From South Africa 93,000 natives went forth to the various campaigns and 20,000

of that number went to France as a native labor contingent."*

It is estimated that over a million natives of Africa were in actual military service and with the conflict came to many the devastation of lands, the burning of villages, famine and death.

New Words on the African Trails.

Thus into the vast continent of Africa have come, as into Asia, the reactions and changes which the War has brought. Even upon such simple features of civilization as the natives possess the high cost of living intruded itself. Dr. Taylor reports that "advanced natives" had to return to the use of bark cloth and other primitive customs. In the free labor markets strikes have been fought out and labor agitators are at work. Political changes have begun and are in prospect. Natives in the former German possessions find themselves under other governments with different policies of administration. Furthermore, new ideas, a new consciousness of the outside world are filtering along the railroad lines as they penetrate further and further in and new conflicts of opinion and increased agitation sift along the jungle trails. To those who helped the white man fight his wars, a new sense of importance has come that will range far beyond the circle of actual participants. Africa is not in convulsion, but far and wide over her prodigious area, her 120,000,000 of Arabs, Berbers, and Copts, Abyssinians, East Indians, Boers, British South Africans, Liberians, French, Portuguese, Italians, and all the multiplicity of tribes and tongues, there are passing

*James D Taylor in *The Missionary Outlook in the Light of the War*, p. 127.

A MOHAMMEDAN VILLAGE SCHOOL IN NEGRO AFRICA

The energy of Mohammedan traders is making Islam Christianity's greatest religious rival in Africa.

the vibrations of a new energy, of a new quickening of the issues of Africa's destiny.

THE RULERS OF AFRICA

Governments and Peoples.

On this vast continent, big enough to contain China, India, Argentina, the United States, Sweden, Norway, France, Germany, and the British Isles, the nations of Europe control huge areas. There are but two divisions unruled by the white man, the Republic of Liberia and the Kingdom of Abyssinia. The Union of South Africa ranks as one of the Dominions of the British Empire and is thus practically self-governing; Egypt is acquiring a large measure of self-government. All the rest is governed by those who come from outside. France is responsible for over 4,000,000 square miles and 25,000,000 people, Great Britain for 2,800,000 square miles and 29,000,000 people, not including South Africa (473,000 square miles and 6,000,000 people), Belgium for over 900,000 square miles and 10,000,000 people, Portugal for nearly 800,000 square miles and 8,000,000 people, Italy for 600,000 square miles and 1,000,000 people.* In addition the former possessions of Germany cover 1,130,000 square miles and included 12,000,000 people. These have been divided between France and Great Britain as mandatories responsible to the League of Nations.

The government of these huge areas is in the hands of administrators sent out by their home governments. France has gone a step further than the others in having native representatives of some of the

*J. H. Harris, *Africa, Slave or Free?* pp. 19-20. Continental United States contains 3,567,000 square miles.

colonies in the Chamber of Deputies in Paris and of all on its Colonial Council. In those British territories known as Crown Colonies a minority of native representatives sits in the Governor's Council. Less representation is permitted in the protectorates. It is nowhere yet possible, except in the experiment just begun in Egypt, to provide for any such democratic methods of government as are known in Europe and the Americas, not only because of ignorance and inexperience, but because there is no such individualism as those democracies presuppose. Within the native tribes, there are many democratic aspects, the selection of the chief, the authority of the council of elders or chiefs more or less sensitive to the opinions of their constituencies, the recognition of the rights of members of the tribe, but there is no such relation between tribes, no such "national" consciousness, no such power of dealing with modern nations as would make possible democratic self-government.

The principle supposed to underlie European colonial administration in Africa as enunciated at conferences in Berlin in 1885 and at Brussels in 1890 was the "protection of the natives." This referred particularly to the matters of slave-trading and rum selling, and in large areas of Africa this policy has been put into effect. The Treaty of Versailles, referring to the population of the former German territories, declares "the well-being and development of the people concerned form a sacred trust of civilization" and through the device of "mandates" requires the nations concerned to exercise their trusteeship in the full light of the world's observation. If the interpretation of this statement is as broad as honest in-

terpretation requires and if administrative and legislative acts adhere faithfully to it, a new era is promised for Africa. "True," writes J. H. Harris, a well known expert in African affairs, "the League of Nations Covenant is subject to geographical limitations, but the living principles which it enunciates will either shatter, or overflow, all arbitrary boundaries until their beneficent and healing influences reach the uttermost recesses of darkest Africa. . . . The duty of maintaining and applying them belongs to the mandatory Powers, but upon civilization falls the task of watching the application and of fostering the growth of the institution."*

Watch the Mandates!

Already there are rumors that all is not going well in some of these mandated areas. Basil Mathews, writing in the *Methodist Times* of London, courageously asserts that in the sections of German East Africa under British mandate "a system of indentured labor is in active operation in a way that constitutes serfdom and under conditions that, eyewash and whitewash being banished for the moment, practically make it forced labor," that natives are having the land they are actually cultivating turned over to white settlers without redress, that an industrial system is being set up resembling that which the Bishop of Zanzibar characterized under the title "The Black Slaves of Prussia." Mr. Mathews adds:

> "Of course, we do not as a British people want to have these things done. We detest and abhor them. But unscrupulous financial combines ('without a soul to be saved or a body to be kicked') bring their unseen pres-

**Africa, Slave or Free?* p. 230.

> sure to bear. They say we must 'develop the country,' by which they mean 'suck from it its economic resources'! . . . but the result, *in the only terms that matter finally, the terms of human life*, is that in place of a living, loyal, happy community rooted in the soil, we are creating a disillusioned, disappointed, dissatisfied, and ultimately rebellious people."*

THE CONFLICT OF RACES

The Conflict of Races. Undoubtedly the most crucial issue Africa faces, whether under mandatory relationships or not, is the conflict between the white and the colored races. There are many aspects of this conflict. One of them is the whole broad issue whether white nations shall continue to secure their profits from the sale of liquor, the growing of cocoa, the working of the lands, and from the transportation of such goods, as in many cases is still true, through the weakness of the natives, their actual or virtual enslavement, their deprivation of their ancient lands under the forms of legal procedure. "The last British steamer, conveying a cargo mainly of Dutch and German provenance to West Africa before the submarine warfare began, took from Hamburg and Rotterdam 169,288 gallons of spirits, 33 cases of wine, brandy, and liqueurs, all to be unloaded in the Niger Delta for the mental stupefaction and bodily ruin of the negroes of Southern Nigeria."† In the year 1914-15 the port of Boston, Massachusetts, shipped to Africa's west coast more than a million and a half gallons of rum. If the Prohibition Amendment had done nothing but stop this, it

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**Methodist Times*, London, September 30, 1920, p. 4.

†Sir H. H. Johnston, *Missionary Review of the World*, June, 1919, 426, 429.

would have been a triumph. Sir Harry H. Johnston, a noted British colonial administrator, further says, "Alcohol, distilled of course, is the chief, the preponderating cause of native and inter-racial trouble in South Africa. Cape brandy is the main cause of attacks of black men on white women. . . One never reads of such sexual crimes in Cape Colony, Zululand, or even Natal; presumably because in those countries missionary influence is strong and has been used unswervingly against alcohol."*

And yet how difficult is the task of the missionary in setting up higher standards of family morality, in attacking obscene custom and speech when the natives are aware that far and wide white traders and officials keep native women for immoral purposes!

> "The African has an extraordinarily logical mind, and is now questioning why his women folk should be debauched by white men whereas such grave penalties are attached to sexual relationship between the African and white women. The facilities for visiting Europe, where there are no such penalties, but where actual inducements exist are becoming well-known over large areas of the continent."†

It is not simply immorality that shocks, it is race discrimination. In the areas where liquor is prohibited to the negro it is admitted for the use of white men. The white man by a moral somersault prohibits it to the natives because of its terrible effects, but permits it for his own use. But the native sees that liquor makes the white man as drunk as the black and

*Sir H. H. Johnston, *Missionary Review of the World*, June, 1919, 426, 429.

†J. H. Harris, *Africa, Slave or Free?* p. 164.

reflects "Why this hypocritical race discrimination?"

Race and Labor. The attitude of a large proportion of the foreign population of Africa toward the native laborer is another striking evidence of this racial antagonism. When General Botha, in order to try to settle the conflicts over land between the two races in the Union of South Africa, proposed to divide the land into two separate allotments, the Beaumont Commission to fix the limits of these allotments recommended that the 4,000,000 natives have at their disposal 40,000,000 acres and that the 1,100,000 whites have 260,000,000 acres. Protests that so much land was to be allotted to the natives at once arose! If the native has land that he can work for himself he cannot be compelled to work for the white!

In British East Africa, where tracts of land called "reserves" are set apart for native use, the plantation owners have urged that the reserves be diminished, that instruction in agriculture be withheld from natives, and other measures in order that they may be forced to work for the white men. When, to meet the labor shortage in South Africa, immigration from overcrowded India began, every effort was made, in spite of their standing as citizens of the British Empire, to prevent their settlement, license fees were laid upon them, legal sanction to marriages was refused, property interests were hampered. Vigorous protests by the natives and the Government in India finally righted some of these wrongs, but the end is not yet.

The New Slavery. By far the greatest of the just grievances which the native Africans have against white

governments and white investors is that unjust interference with liberty with or without forms of contract which is rightly termed slavery. For ancient generations, long before the white man came, Africa knew slavery in its domestic form, the slavery of the patriarchal type and its variations, holding as personal possessions "wives and concubines, men-servants and maid-servants." This still continues. It is reported that German East Africa alone contains 180,000 such slaves.

> "Domestic slavery still exists over wide areas of the Continent of Africa, where it leads to the break-up of families, the separation of husband from wife, and child from mother, for no system of slave-holding is thinkable, or indeed possible, without its inevitable concomitant of slave-trading."*

It was, however, when the working of great estates in tropical and semi-tropical climates in America, Africa, and the islands began to require large gangs of laborers able to endure the heat, that "civilization" became a participant in slave trading. The story of the struggle against negro chattel slavery in the United States, England, and the West Indies is well known, but the slowness with which such slavery or its camouflaged form has been eradicated in Africa is hardly realized. What was it but most horrible slavery when the agents of the notorious Leopold II and his financial associates in Belgium, France, America, and Great Britain, first depriving the natives of all right to their land and then to the produce of it, forced the natives into the jungle to gather the profit-bringing rubber, by floggings and mutilations, by

*J. H. Harris, *Africa, Slave or Free?* p. 67.

holding their women and their children hostages under terror of death or torture? What has it been but slavery when men and women and young boys have been seized or bought for rum or other currency far inland in Angola, Portuguese West Africa, and brought to the coast in shackles, sometimes half of them dying by the wayside, to be passed through an office, asked an unintelligible question, registered as having signed a labor contract, and shipped to a sugar plantation or to the islands of San Thomé and Principe to wear out their lives cultivating cocoa plantations? The pressure of public opinion in Great Britain, Portugal's ally, from 1908 onward has begun to bring changes and some 10,000 of these pitiable "contract laborers" have been returned to Angola and set free, but 20,000 to 30,000 still remain on the Islands at an annual death rate of 120 per thousand.* In other parts of Africa, notably in German territory, the policy of forced labor has been followed with similarly disastrous consequences to the natives. Indeed, it may be asked whether the alienation of the land upon which the native has for ages gained his livelihood, by forcing him to labor at the white man's price, is not perilously near slavery by wholesale.

Foolishness and Its Retribution. An astonishing aspect of all this sorrowful and horrifying performance is that it has steadily been to the permanent disadvantage of the white men. Much underpopulated as Africa is, the supply of labor has been further reduced by the effects of rum drinking, slave-driving cruelties, and stupid provocation of native rebellions.

*J. H. Harris, *Africa, Slave or Free?* pp. 87 ff.

Moreover, the native naturally does more work and better when working freely for himself than under compulsion. In German Kamerun the cocoa plantations have been worked by forced labor with white overseers. In the British Gold Coast the native owns the land, works it himself, and sells his cocoa product to British merchants. By 1912 the forced labor of the Kamerun had increased its annual production to three and a half times that of 1904, but the free landholding labor of the Gold Coast had increased its production to nearly eight times. Why then has the policy of maltreatment of the labor supply been so persistent? Because of the greed for immediate and quick profit, however secured. This same force we have seen operating in the relations of the Western world with the Orient. Is it not to be expected that from Africa as well as Asia should come signs of resentment? At a great international conference of the Negro race in New York in the early summer of 1920, Mr. Marcus Harvey, President of the Negro Improvement Association, said, "The bloodiest of all wars is yet to come, when Europe will match its strength against Asia, and that will be the negro's opportunity to draw the sword for Africa's redemption." That day is yet far in the future, even should the Christian conscience of the world fail to bring to pass cooperation between races. But how horrible that reasons, such reasons, should exist for saying so bitter and terrible a word. We hear another Voice say, "*Depart from me. . . . inasmuch as ye did it not unto one of these least. . . .*"

WHAT THE MISSIONARY STANDS FOR

Missionary Champions in Africa.

There is one group of white men in Africa who seek Africa's redemption, but not by the sword, who seek its development, but not by investments or laws. These are the missionaries. What have they accomplished? Listen to Lord Bryce writing of South Africa: "So much may certainly be said: that the Gospel and the mission schools are at present the most truly civilizing influences which work upon the natives, and that upon these influences, more than on any other agency, does the progress of the colored race depend."*

Sir Harry H. Johnston writes of missionary exertions for prohibition: "Missionary influence so far swayed European governments and that of the United States that in the Berlin and Brussels conferences in the latter end of the nineteenth century, much of the interior of Africa . . was placed out of bounds for alcohol."†

The confidential investigators of Leopold II reported to him that in the Belgian Congo "the missionary becomes, for the native of the region, the only representative of equity and justice."‡ Mr. Harris writes:

> "Who thundered against the operations of the British South Africa Company? The missionaries of the London Missionary Society. Who defended the Basutos? The Paris missionaries. Whom did the forces

*Cited by J. H. Harris, *Africa, Slave or Free?* p. 220.

†*Missionary Review of the World*, June, 1919, p. 426.

‡Cited by J. H. Harris, *Africa, Slave or Free?* p. 255.

of oppression most fear in East Africa? Bishop Tucker. To whom did the oppressed Zulus look in the day of extremity? The Colensos. Who is never silent to-day when injustice occurs in West Africa? Bishop Tugwell. Who laid bare the existence of Portuguese slavery? Messrs. Shindler, Swan, Bowskill, and their fellow-missionaries."*

The Missionary's Joy.

But it is not in the victories they have won for the natives against the forces of greed that the missionaries take particular delight. It is in the slowly growing numbers of those who, freed from the slavery of vice and evil custom, are finding new liberty and new discipline in the Gospel of Jesus. A correspondent in the *Spectator* reported that eighty per cent. of the Basutos and Zulus who served in the war were the product of mission schools. "They are Christian men," he added, "have their own native padre, and thirty or forty of them knew all about Donald Hankey, and were quite familiar with *A Student in Arms*."† When the missionary finds his or her children in the Gospel standing fast in the faith against temptations ancient and new, then indeed, there is joy on earth as well as in heaven. What a sense of conquest must come to those who can write as Mrs. R. C. Graham writes!

"The contrast between the children of a Christian village and those of a heathen one is a grand testimony to the power of Christ in the country. The children of the Christians are children in the real sense of the word, brighter, intelligent, and physically strong, and our villages are full of them. The children in the heathen towns are like little old men and women, many of them syphilitic. . . Home life is coming into

*J. H. Harris, *Africa, Slave or Free?* p. 222.

†*London Spectator*, July 14, 1917.

many of our districts, each little home being a centre of Christian influence. Home ties, too, are becoming sacred to the people in a sense unknown to former generations. Other virtues essential to the Christian life are becoming more manifest, such as care for the aged and suffering, kindness, modesty and cleanliness."*

MISSIONARY RESULTS AND MISSIONARY TASKS

Foundation Stones in Place.

Statistical reports to the Conference on the Christian Occupation of Africa in New York in 1917 showed 119 Protestant societies at work, of which 35 had fewer than ten missionaries each. Thirty-six of the societies were American, about half of these being very small. The whole missionary force numbered over 5,300. Communicant members of Protestant churches approached 730,000, while over a million more were baptized adherents, children, or others under instruction. Estimates of the Roman Catholic church membership indicate over a million members and adherents. In some districts, such as Uganda, the Christians now out-number the non-Christians and great native churches are towers of strength for the future growth of the Church in Africa. It is in Uganda that the most notable steps for Christian unity have been taken in Africa, four societies working here having drawn up agreements looking toward "the establishment of a United Church." The importance of combining education with the Gospel message has been recognized from the beginning by the missionaries and the educational work of every mission is extensive.

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*_International Review of Missions_, January, 1920, pp. 102-3.

There is a great demand from the natives for primary schools, the *native* government of Basutoland, for example, taxing itself more per capita in order to provide schools for natives than any of the white governments of South Africa and putting more than twelve times as much into such schools in proportion to total revenue as the Orange Free State. The missionaries are realizing that "industrial missions," so-called, are of very great value, not only to the economic interests of the community, but as moral training for the individual. Several excellent missions of this type already exist, of which "Lovedale" is perhaps the most widely known. More must be established. Medical work is also of prime importance not simply for its curative and evangelistic value, but also for its preventive effects in training the natives in the ways of health. Nearly every missionary renders some medical service of more or less simple kind.

The Missionary's Task in Africa. We have already seen some of the competitors and opponents of the missionary in his African task. From the north, the missionary merchants of Islam are pushing the frontier of their faith southward along the trade routes, and from the sea have already entered South Africa. There, too, not only Moslems from India and Malaysia, but also Hindus are pushing in. Where formerly the missionary himself was the influence upsetting pagan custom, now the great industrial centers of South Africa, the extensive railway lines boring into the jungles and demanding laborers in great gangs, the strong hands of energetic governments, all are breaking down the restraining

influences of tribal law and the headmen without providing that new discipline which the missionary brings in the Gospel. Moreover, he, being white, must labor against the baleful antagonizing work of white men's effort to exploit the land and its inhabitants, must add to his fight against African heathendom a battle against foreign greed. The odds against him personally are severe. Through great sections the climate is inexpressibly trying. The work is largely of the pioneering type that means isolation, loneliness, the testing of life in wild paganism. Languages must not only be learned, but reduced to writing, alphabets invented, Scriptures translated. How unfortunate it is that Africa missionaries should ever feel, as Dr. Cornelius H. Patton reports, that the church at home is lacking in interest in their field!* For these decades are critical decades in large sections of Africa and not only do the missionaries there need great reinforcement in equipment and funds, but many, many more missionaries are needed. New stations must be extended along the trade routes to check Moslem advance. Industrial missions must be established with sufficient personnel and capital to render for Africa such magnificent service as is given by Hampton and Tuskegee here. Vast areas are totally untouched. For though there are two to three times as many missionaries in Africa as in India or China in proportion to the population, the great distances require many more missionaries to reach the same number of people.

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*C. H. Patton, *The Lure of Africa*, p. xi.

OUR DEBT AND OUR DUTY

Our Unrealized Debt to Africa. That civilization owes Africa for benefits conferred by her is not commonly realized. We hear of the "white man's burden" in "protecting" the natives. What about the burden borne by the black? We have seen how extensive his services were in the war. In peace they are many times more extensive. All of the cocoa grown in Africa requires his cultivation. Mr. J. H. Harris estimates that, in gathering the fruit of the oil palm from which much of the "pure olive oil" of commerce as well as margarines, soaps, and high explosives are made, the natives climb 70 million trees—a distance of a million miles a year.* The diamonds of Kimberley, the gold of the Rand are mined by Negro hands; the Cape to Cairo railroad and hundreds of miles more are built by them. What is more, the entire development of the vast tropical and subtropical areas which have so many wonderful products to enrich the world depends upon African labor alone. The white race cannot survive there, much less carry on vigorous labor. Nor is the contribution which the African is to make to the world a material one only. Sir Sidney Olivier, formerly Governor of Jamaica, in answering the question why the white men who devote their lives to the welfare of African people refuse to be separated from them, writes:

> "It is that those who have to do, disinterestedly, with the negroid races come to love them, find them above the average rich and responsive and sympathetic in some of the most characteristic and delicate qualities

*J. H. Harris, *Africa, Slave or Free?* p. 29.

> of essential human nature. The Negro is, of course, very far behind many other peoples in wide fields of human florescence, but in some of the qualities that are best to live with he is on the average far ahead of the average industrialized European. He is singularly patient and forgiving, very delicately sensitive in all matters of courtesy, acutely logical, warmly sociable, humorous and kindly; and in any physical difficulty or danger a most devoted, brave, and unwearied comrade. Moreover, he is deeply and fundamentally religious, and his religious and affectional temperament responds exceptionally to the Christian formula."*

Our Unrealized Duty to Africa.

It is the Christian opinion of the world, and it alone, that will in the last analysis bridge the evil gap between race and race. Christians, therefore, of every land must begin by attacking the race prejudices in their own land. Wherever they acquiesce in or approve discriminations based upon conditions for which the persons discriminated against are not responsible, as race or color, therein they belie their faith in the Gospel of Christ; therein they are at war with missionary energies overseas. Justice, as well as charity, begins at home. They must both go to the far corners of the earth. A moral slum in Africa is a moral danger to the world, and the world cannot afford any more such dangers at present. Upon American Christian public opinion and the channels of its expression rests a full share of responsibility for pointing out such conditions, remedying them itself so far as lies in its power, and calling upon the Christian public of the other nations to do their part, too. In this, those who are devoted to the missionary cause,

*Preface to J. H Harris, *Africa, Slave or Free?* p. xi.

COMPETING WITH THE MISSIONARY

Crowds of native laborers watching native dances on Sunday in a mining compound in southern Africa.

knowing of these things as they must, must take a leading part. To the support of the missionaries, to the increase of their number, to the thorough equipping and extension of new and important institutions full attention must be given. There is no substitute for men and women, no substitute for money, when they and it are consecrated by Christian devotion to the service of the humanity whom Christ loves.

When King Solomon built the Temple of Jehovah in Jerusalem, he made it beautiful by overlaying its walls and timbers with fine gold brought out of Africa. Shall we fail to bring for the beautifying of the Kingdom of God the gold of African character, made fine by the Gospel of Christ?

VIII. LATIN AMERICA

The Empty Continent. Latin America, which includes all the western hemisphere south of the United States, is, even more truly than Africa or Malaysia, a great unfilled reservoir for population. Into it during the coming decades there will pour from the East and the West and eventually from the North great hosts of crowded-out peoples. In its area, twice that of China, it has only one-fifth as many people; more than twice as large as the United States, it has only four-fifths of the latter's population. Little Cuba could support more than three times her fewer than three million people; Ecuador, in an area equal to New York, New Jersey, Pennsylvania, and Maryland, could provide for fifty million instead of her present two million. Other countries have similar possibilities. Moreover, every race of men can here find a climate suited to its habit, and resources of food and material in abundance. Cuba's sugar crop in 1920, one-fourth of the world's supply, sold for a billion dollars. The Argentine Republic leads the world in the exportation of beef and wool. Wheat, coal, petroleum, nitrates, tobacco, asphalt, precious metals, as well as the tropical products of rubber, coffee, fruits, rare woods, and the palm oils abound. There are also fewer barriers of language and dialect than in any other continent save its northern neighbor. Although a large portion of the twenty million Indians speak only their tribal dialects, practically all the remaining sixty-five million Latin Americans use or understand Spanish or its kindred Portuguese.

The Incoming Tide. Already the streams of immigration have turned towards this comparatively empty continent. For many generations since the days of discovery and conquest, there has been a steady movement from Spain and Portugal. Quite early in its Spanish history large numbers of Negroes were brought from Africa to mitigate the slavery of the Indians and they now form a large part of the people. In Colombia many Syrians are found. The most recent large movement has been the settlement of Italians in Argentina where they number at least ten per cent. of the people. It is reported that in Buenos Aires there are more children of foreign born than of native parents. In fact, the Argentine is second only to the United States as the goal of migrating Europeans. There is a large German colony, and Scandinavian, Russian, and British immigrants have been coming. Chile has many Germans, who are very influential in several parts of the "Splinter Republic." Oriental immigration has found its natural objective the north and north-west coast. Peru has some 35,000 Chinese. Japanese are also coming to Peru, and into Brazil, Mexico, and Central America. Japanese statesmen consider South America a favorable place for their overflowing population. Latin American leaders do not altogether share this view. Peru has already prohibited further inflow of Chinese. The Argentine has turned back immigrants from India.

CLASS AND MASS IN LATIN AMERICA

Class and Mass. When the first settlers came to the northern part of the New World, they found the original inhabitants, the Indians, comparatively few

in number and living by hunting rather than by agriculture. As the Indians were thus not bound to the soil, the incoming settlers pushed them deeper and deeper into the forests. In Latin America, however, the Spanish and Portuguese came as conquerors rather than as settlers and the natives whom they encountered were largely given to agriculture. By their conquests the Europeans took the reins of government and settled upon rather than among the natives. In spite of considerable intermarriage, the results of this settlement are found to-day in the cleavage of the population into two widely diverse parts. Above is the small, educated, well-to-do, mainly white governing class. Below is the great poor, ignorant laboring mass, composed of Indians, Negroes, and chiefly half-breeds of many degrees and combinations. There is no such great middle class as in North America and no such wide distribution of the responsibilities of government and of economic opportunities. In Argentina, the most progressive of the republics, there is a rising middle class, but it is still very small.

Class and Mass in Government and Education.

This division into class and mass manifests itself in ways which deeply affect the life and happiness of the people. In the first place, though all the countries of Latin America, except a few European possessions, are self-governing republics, more or less democratic in constitution, the ignorance of the masses and the Latin American habit of devotion to a political leader rather than to a political principle have kept the government very much in the hands of a class. The shifting of the government from one party to another

by election or revolution is more often the effort of the office seekers to oust the office holders for the sake of political advantage than a decision of the people upon national policies. The vote of the mass, when it votes at all, is frequently cast at the direction of employer or priest, while the voter himself has no knowledge or conception of the issues, if there are any. Where government office thus becomes a means of support to a class, administration tends to corrupt practice and graft, of which some state and municipal governments in the United States furnish the nearest examples for North Americans. The ignorance of the masses in South America only makes the process simpler and more certain.

Again, the educational systems are established on a class basis. There is no opportunity for the children of the poor to advance from the common primary school to the higher schools and universities. For this higher education special training, out of the reach of the mass of the people, is required. Except for the efforts of a limited number of enlightened reformers, there has been little interest in universal education. Land owners regard it as dangerous to their control over labor; the upper class fear that it will disturb their privileges and position. The educational tradition of the dominant Catholic Church is in Latin America decidedly weak. The masses themselves, except where, as in the towns, they become somewhat aware of the value of education, are too ignorant to understand its liberating power and would resist the taxes which it would impose. The result is seen in the high percentages of illiteracy quoted for the various countries, ranging from forty

per cent. in Uruguay to ninety per cent. in Ecuador. The educational budgets for all Latin America, with its population of eighty-five millions, have in recent years run hardly higher than that of New York City, with its five and a half million people.

Class and Mass in Labor.

Though class government and limited education perpetuate the two-class condition, its root is in the labor situation. In most of Latin America the land is held by the well-to-do in great estates, except where far up the mountain valleys Indian tribes still remain out of the white man's present reach. The labor supply for working these estates is, owing to the small population, not sufficient. Some method must be used to hold the laborers to the land. High wages and measures for the welfare of the laborer would cut deeply into profits. Accordingly, the system of peonage, finding congenial soil in the feudal tradition of the descendants of the conquistadores, has become wide-spread. Its form varies with the different countries, diminishing in severity the further one goes from the tropics, until in Argentina the laborer is as free as in the United States. Sometimes the form is that of a labor contract, signed by the laborer to borrow money for a festa, the debt being worked off gradually by labor for the creditor at some distant farm or mine. In other cases the creditor provides for the physical needs of the debtor at charges which, with the depressed rate of wages, he can never pay off. For the laborer to hope ever to own his own land and to live on its produce and gain economic self-respect is almost impossible. Peonage is a millstone about the neck of the lower classes.

These factors—class government, ignorance, and exploitation of the laborer—have those same evil consequences which we have noted in the lives and the character of the rulers and the ruled in other lands. Eradicable diseases are widely prevalent and unchecked;—Guayaquil, for instance, is one of the most notorious seed-beds of yellow fever known. The infant death rate is extremely high, in some cities being greater than any recorded in other parts of the world. Except for the festas in honor of some saint, at which the homely merriment of simple-minded folk is made vile by much liquor, the life of the worker is marked by squalor and dullness. Under the prevailing looseness of marital ties home life is for the masses made the more unhappy because of economic burdens.

LATIN AMERICA'S HERITAGE

Latin America's Heritage.

From the conquistador and the climate have come to Latin America not only the burden and blight of class and mass. Other unfortunate characteristics have that same origin. One of them is disdain for labor. The labor system, described already, has only served to heighten this disdain, which prevails in the upper class, but is the fashion for all. In the schools the method of learning the practical arts and applied sciences is by reading text-books and listening to lectures, not by the use of hand and tool. The labor of housekeeping is done by servants; for the lady of the house herself to take a hand would be demeaning. Just so soon as more energetic immigration fills the land, or the increase in population makes a living harder to get, this pride

will have to yield or the proud go to the wall in the competition.

Another heritage which is even more unfortunate is the irregularity common in the relation between the sexes. It is estimated that in Chile twenty-eight per cent. of the births are illegitimate, in some cities as many as fifty-five and fifty-seven per cent.; in Argentine one birth in every five; Lima, Peru, fifty-one per cent.; cities in Ecuador one in every three or four.* Undoubtedly this condition, especially among the Indians and others of the lower class, is partly due to the hindrances in the way of legal marriage. The fee required by the Roman Catholic Church, not to mention the social amenities of a wedding—is beyond the income of the peon. In many countries civil marriage has been introduced partly as a measure to meet this condition, partly to reduce the power of the Church. But the feeling continues even there that marriage is only real when performed by a priest. Moreover, in some places where civil marriage is required it is surrounded by so much red tape that many do not attempt it. Thus the figures for illegitimacy imply more unfaithfulness than actually exists. As Professor E. A. Ross puts it: "Men and women stand by one another better than the figures show, although no one is ready to say *how much better*."† Nevertheless, laxity in the relations of the sexes is exceptionally widespread. The "double standard" of morality among the men of the upper classes is responsible for much of it. Alcohol has its undoubted share of blame. There is a lack of

*E. A. Ross, *South of Panama*, p. 225 ff.

†E. A. Ross, *South of Panama*, p. 230.

WHAT WILL SHE MEET ON THE TRAIL TO CIVILIZATION?

worthwhile activities for leisure hours,—sports, tramping, travel, social service. The South American is thus deprived of the wholesome preoccupations of life north of the Rio Grande. Above all, those moral restraints which come from a vital personal experience of the presence of God are widely lacking in a land where the educated classes, weary of superstition, are largely agnostic, and the multitudes are under the domination of a religion of ceremony. It is small wonder that in some parts of South America masculine mentality shows evidence of dissolute life, and that childhood runs wild because motherhood is ignorant, debased, and over-burdened.

In *The Least of These in Colombia*, Mrs. Maude Newell Williams gives several illustrations of this sad condition. One of these incidents follows:

> "Yet I do not understand, Dominga. What have you to do with the children? They cannot be yours; you are just a girl yourself."
>
> "Of course, my Senora, those children are mine."
>
> "I did not dream that you had children! How old are they?"
>
> "Who knows? They are but tiny; one commences to walk a little, the other is small, very small."
>
> "And you leave them alone in the hut all day? Who cares for them while you are away?"
>
> "Certainly no one, my Senora. Who is there? Of course there is not any one."
>
> "Are they not hungry, cold?"
>
> "But yes, what does that mean to say?"
>
> In my simplicity, for I had not been long in Bogota, I asked, "Where is their father, Dominga?"
>
> "Who knows? I have not seen him since the most little one was born. He does not come more."

> The woman was sent home through the descending floods and instructed to bring the children when she came again. The next morning she appeared, carrying them both. Juanito, the elder, with his sallow, pinched face and great, appealing eyes, wore one dirty garment which stopped far short of the knees. Carlito, starved, dull little scrap of humanity, was partially wrapped in the filthy rag of a shawl. And we were shivering in our woolens! . . .
>
> Dominga is one of the sixty out of every hundred in Colombia for whom there is no marriage. No man in this class takes the slightest responsibility for the upbringing of a child; that is for the mother alone.

There are other aspects of Latin America's heritage which are full of promise. It is in them that the seeds of her contribution to future Christendom lie. Latin Americans have little, if any, race-prejudice, in marked contrast with their northern neighbors. They are warmhearted, ready for friendships, steadfastly courteous. Again, there is a high appreciation of art which is evident in their public buildings, some of which have a world-wide reputation for beauty and elegance. Parallel to this are the fine scholarship and literary gifts of many of the upper class. Latin American men are holding their place in international councils and many of them are recognized as savants in numerous branches of intellectual activity.

LATIN AMERICA AND THE WORLD OUTSIDE

Latin America and the World Outside.

Naturally enough, Latin America, in thought, in culture, in religion has looked toward the Latin countries of Europe rather than toward her English-speaking neighbors to the north. Spain, Portugal, and Italy

have had their share of influence, but France has been especially influential upon the educational system and the literature of South America—and less happily in the steadily growing agnosticism of the upper classes and the widely circulating prurient fiction. From Europe also has come the capital to develop her marvelous resources and with Europe has been by far the greater part of her foreign trade. Some of the smaller republics have been notoriously unsteady in their public finance and European governments have often threatened to interfere. It is in this connection that the United States was first, in a sense, forced upon the attention of Latin America. Determined that European colonial rivalry and European quarrels should not get a foothold in America, the United States enunciated the Monroe Doctrine as a warning to Europe to keep out and as a recognition of the responsibility of the United States for the preservation of order in the western hemisphere. This, however, did little to change the trend of Latin American interest. But the opening of the Panama Canal under North American direction, and, in particular, the recent war have done much to bring the Americas closer together. The war halted Europe's ability to furnish capital, to buy raw materials and to supply manufactures and forced South America to turn to North America for help.

Where before the war there were no northern banks operating in South America, there are now over a score with several branches each. Similarly where there were no North American passenger steamship lines between the two continents, now there are several and the time of the trip from New York to

Valparaiso, for example, has been cut in half. Latin America is also using the assistance of North American banks to establish industries of her own that will make her less dependent upon the outside world. Other bonds, such as the Pan-American Financial Congress, the Pan-American Scientific Congress, the Pan-American Federation of Labor are drawing the continents of the western hemisphere together. In four years of the war the annual foreign trade of the United States with Latin America leaped up a billion dollars higher than before. Just as the whole world has been shrinking and the Far East become near, so the Americas, once "next door neighbors," as early settlers might use the phrase, are now becoming "next door" in the city dweller's sense.

American Neighborliness. To the Latin American the attitude of her rich neighbor, the United States, is somewhat perplexing. To the citizens of the United States the determination of the policy which his country should follow in Latin American questions is equally perplexing. In the Mexican War of 1846-8 the United States took from Mexico the territory now occupied by California, Nevada, Utah, Arizona, New Mexico, and part of Colorado. In 1898 the United States, starting out in behalf of "Cuba Libre," acquired Porto Rico, Guam, and the Philippine Islands. In 1903 through a convenient revolution of a section of Colombia, the United States secured the Canal Zone from the resulting Republic of Panama. The financial instability of several of the smaller republics has caused the United States to intervene several times to maintain order, collect debts,—substantially to rule—for

longer or shorter periods of time the affairs of a Latin American nation. During the United States Army's expedition into Mexico after the bandit Francisco Villa, a great cry for military occupation of Mexico arose. Again and again United States investors in the Latin countries have played local and international politics, even to the extent of fomenting revolutions in order to gain additional concessions or to secure those already gained against regulation or control by the government of the exploited country. Small wonder that many Latin Americans look upon the Monroe Doctrine as a notice to Europe that the United States desires to pursue a program of imperialism in Latin America undisturbed by Europe.

Yet, on the other hand, the United States established Cuba as a free republic and, after again intervening for three years to restore order, has again withdrawn; the independence of the Philippines is a matter of the near future; the demand to plant a United States Army in Mexico has never succeeded, and the "A. B. C. group"—Argentina, Brazil, and Chile—has been called in by the United States to consider the difficulties of the Mexican situation. Another element promoting misunderstanding is the distinct difference in temperament. The Latin American, leisurely, romantic, philosophical, given to social and cultural pursuits, and the North American, practical, hustling, assuming a superiority which he often does not have, indifferent to social niceties, often fail to understand one another. Whenever to this difference is added a sense of injustice or the threat of power, ill-will is sure to be cherished, but, when mutual acquaintance breeds mutual respect and genuine

friendliness is fostered, the foundation of peace and progress is laid.

THE ISSUES OF LIFE IN LATIN AMERICA

The Issues of Life in Latin America. Enough has been said, even in so brief a summary, to show the conditions of Latin American life upon which a patriotic and thoughtful Latin American would look with concern. Destructive standards of personal ethics, the ignorance and unhappiness of the mass, the concentration of wealth and power in the hands of the few make the charting of the future difficult. Will these conditions increase or gradually be eradicated? What forces are there to afford the needed guidance? Everyone of these issues—because of the hero worship of the Latin—comes back to the question of the character, the moral fibre of the present and future leaders of Latin America. "It is with great sadness," wrote a college dean in Brazil, "that I witness the steady decrease in the number of unselfish, idealistic, genuine men."* And here, as in the Near East, as anywhere, the supreme force for the making of character is personal devotion to Jesus Christ.

Yet to thousands in the student and educated classes religion is only a superstition to be discarded. In some of the universities scarcely a score of students report a belief in God. The wave of agnosticism and atheism which has swept over the educated youth in all lands where Roman Catholicism is the predominant creed reached its apex in Latin America where that Church has been most superstitious and bigoted. This is not to say that Roman Catholicism in Latin

*C. S. Cooper, *Understanding South America*, p. 362.

America is not influential, for in some states it wields considerable political and social authority, and only lately has religious freedom for other faiths been won in every country. But great cathedrals are conspicuous for their lack of worshippers and outside the towns it often seems as if a compromise between the Indian paganism and Catholic faith had been struck. Too often the Church's monopoly of alcohol has meant the degradation of the common people in the abuses of the festas. Words written of Peru and Argentina might well be applied to all Latin America:

> "Although in Peru the traveler to-day finds many true and worthy adherents to Christianity, the impression that deepens in one's mind as he goes from city to town and throughout the rural section, is that religion has lost its reality and lives to-day all too largely in ceremonial and artificial veneer. It needs something new and strong and original coming fresh out of the hearts and souls of men who have seen their God through some personal experience." And in Argentina will be found "an exhibition of external materialism that combines the worship of pleasure found in Paris with a devotion to money-getting seen in the most utilitarian sections of the United States. . . . It is a people that have had their fill of ceremonial religion, which has not satisfied the cravings of either the intellect or the soul. In few countries is there a more insistent need for a religion that reveals itself in character. The reaction from all this lust of the world and the pride of life is already beginning to be evident in Argentina. He who can help her in the discovery of a new and satisfying religious idealism will be her lasting friend."*

*C. S. Cooper, *Understanding South America*, pp. 348, 364.

The Mission of the Evangelical Churches.

It is to meet just this need that Protestant missions are at work in Latin America, striving by personal friendship, by schools and churches, to present Jesus Christ as its living Redeemer. More than fifteen hundred missionaries, occupying some two hundred and fifty stations, are the force in the field. Nearly all come from North America, two-thirds of the number from nine societies in the United States. The fruits of their labors are seen in a Protestant church membership of nearly 150,000 and a school enrolment of nearly 60,000. Missionary cooperation is well advanced, several theological seminaries, presses, and periodicals being union enterprises. The most striking example of cooperation is the recent adjustment of territory in Mexico where eight large societies have divided up the field in such a way as to prevent overlapping and to reach untouched districts, two societies moving their entire force from their original areas to sections entirely new to them. Other cooperative efforts are being fostered by a Committee on Cooperation established as a result of the Panama Congress. Good foundations for higher education are laid in one or more schools of high school grade or better in nearly every Latin American country and most of them are full to their capacity. A modest number of periodicals in Spanish and Portuguese, several of them "union" enterprises, is published, though one of the most marked needs of the field is Christian literature in nearly every form.

Indeed, one cannot really say that the field is thoroughly occupied in any but the most limited sense. Divide up two hundred and fifty stations

WHAT WILL THEIR NEW HOME BE LIKE?
A South American Indian bride and groom.

among twenty republics and six other states, one of the former being nearly twice the size of the United States and another nearly half as large, and they will not go very far. In South America there is vast room for the pioneer missionary. The largest unevangelized area in the world is reported to be a stretch of territory two thousand miles long and five hundred to fifteen hundred miles wide in the center of the continent.

Again there rings in the ears of the church in North America the cry of the missionary for reinforcements. Again the church hears its Lord saying," The harvest truly is great, but the laborers are few." Scores are answering the call, more must go; with them must go tools, Scriptures, literature, buildings. Their missionary purpose must be shared to the full by the church at home. It too must become so neighborly—as the Good Samaritan was a neighbor—that unfriendliness, suspicion, and ill-will in the western hemisphere shall be no more. Vigorous evangelical churches in Latin America will arouse to new and finer life the Roman Church in those lands; they will join battle publicly with unwholesomeness, agnosticism, and spiritual decay.

"In Chile, one of the richest men in Santiago recently came at night to the young pastor of a Methodist church, and cried out for help in his spiritual struggles." The battle is on. When the tides of deep and unswerving loyalty to Jesus Christ as the world's Redeemer and the Saviour of each man's soul rise high in North America and South America *together*, their differences of temperament will become complementary and not divisive, then a

dynamic example of international good-will will be set before the world, then the comradeship of North America will be unsullied by suspicious act, and in South America an unshakeable foundation will be laid for vast Christian empires in the future. *But only then!*

THE DOCTOR ON HIS JUNGLE ROUNDS IN AFRICA

"In our travels we were obliged to ford rivers with rafts, and we feared any moment the mules would jump off or upset them. We crossed one river in a boat made from mahogany which belonged to a big Zulu chief. Many of the rivers were infested with hippopotami and crocodiles—crocodiles we saw sunning themselves by the dozen on the beaches. We went through swamps that were the home of the wild boar, and other times through jungles so entangled that we had to dismount and squeeze the mules through. On one road the lions were so bold that our carriers refused to take it, and we had to seek another.

"I wish I could describe some of the meetings we held. These black people are so sincere when they become Christians, and nothing can shake their faith in Christ as their Saviour when they have accepted Him. Many of the meetings were held in the open air at night. In the distance dozens of camp fires could be seen, where Christians had gathered and were surrounded on all sides by big crowds of raw heathen. As the native Christians began to sing, it seemed to me that the music mounted higher than the stars to the very throne of God, and as their voices rang out in child-like faith in prayer, God seemed very near and real. When several hundred would gather at the altar service, or in the committee meeting where candidates sought admission for church membership, it was plainly seen that Jesus meant all in all to them. And these were the people who had been charm worshippers and whose former 'altars' had consisted of a piece of cloth tied to a tree, around which had been placed, after a clearing had been made, some flesh, blood, fruit and beads. On our trip 153 were taken into the church, and many expressed their desire to live a Christian life. I could not help but think He reveals Himself to the babes and to the unlearned.

"Regarding the sick, we never pitched tent where we ever got through with them, and would minister away into the night, to persons having diseases of every description. As we left the villages the Christian people would lead the way through the winding forest paths singing 'God be with you till we meet at Jesus' feet.' "—*Missionary News.*

"THE ENTRANCE OF THY WORD"

Near Iquique are 130 towns of from 500 to several thousand population. Only two have Gospel services of any sort. More inaccessible are other towns, equally destitute.

Last week word came that two brothers were at Santa Catalina in the home of the native pastor and desired to see us. They had come eighty miles on horseback across the desert from Esquina. Their nearest post office is distant three days' journey. No newspapers can be bought in Esquina, but it is the center of a rich valley and one of these men is the Judge, the community's highest official.

After the death of their grandfather they found a Bible among his effects, and began to read and meditate. Eight months ago they experienced conversion. Their testimony met with opposition, but they were persistent and now by the aid of that old Bible have won fifteen others to Christ and are having Gospel services twice a week. Up to last week they had never seen other Christians nor heard anyone preach.—*Missionary News.*

CHAPTER FIVE

IX. WHAT THE WORLD NEEDS

In the preceding chapters we have been rapidly surveying the conditions which the missionary enterprise faces in Japan and Korea and China, in India and the world of Islam, in the Near East, in Africa, in Latin America. We have seen something of the hopes of the nations, of the promising characteristics of their people, of the foundations of the Kingdom the world around. Swiftly as we have moved, certain matters stand out as of highest significance to the future of Christ's Kingdom among the nations. "He anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." These words Jesus made His own. It is the poor, the ignorant, the oppressed, for whom He cares, for whom His church must care. It is the burdens under which men stagger that the servants of His Kingdom must lift, if the Kingdom is to be established. What do these burdens appear to be, as we have studied the peoples of the world?

THE BURDENS OF MANKIND: POVERTY

The Burdens of Mankind: Poverty. The first of these burdens is poverty. Living in our comfortable land, we know little of it. Hard times—that is, times harder than other times—we know. But the poverty of the non-Christian world is foreign to us. Famine is a word used only of other parts of the world. Yet

it is familiar out yonder. Christian orphanages are sheltering famine orphans in Japan. As these lines are being written, twenty millions of human beings in North China are facing starvation and whole families are committing suicide to escape the agonies of the winter. "Famine in India" was once a common newspaper headline. Thanks to the skill of British engineers and agriculturists, India's periodic famines are at the vanishing point, yet still millions are abjectly poor. Indentured labor in Africa and its Latin American equivalent, peonage, bear fruit in poverty as well as in slavery. In the center of Europe itself hundreds upon hundreds of thousands of children are being fed their one and only meal a day at relief kitchens and the gaunt spectre of Death-by-starvation stalks the streets of once proud cities. Yet all this is only the bitterest of poverty where life itself is in daily peril; millions more, earning daily bread, are unable to procure more than the bare necessities. The measure of the physical pain, of the stunted bodies and stunted minds, of hearts made sick by hopes ever deferred, by powers never used, is beyond the grasp of heart or mind. If we are to build Christ's Kingdom this awful burden must be lifted.

The Sources of Poverty.

Why, in a world so rich, is mankind so tortured by utter destitution? The question is a pivotal one. Two answers are certain. First, mankind in its struggles upward has not yet learned to order its life to provide at all points for the normal or for the emergency needs of food for its enormously increased population. The channels through which commodities flow to meet human

needs are not large enough, not sufficiently free from obstructions. Great Britain feeds half her population with imported food brought by thousands of ships, but North China, in the hour of her distress, has not the railroads over which she may draw from West China's superabundance of grain the substance she needs. Under the pressure of the need for food, engineers in western North America and in India have led water into desert lands. But in Europe the destructiveness of war and the barriers of hatred it erected have made thousands unable to produce the goods which can be exchanged for food—they live in a man-made desert.

The second answer is that poverty is caused by the misuse of wealth, not only the wealth of the wealthy, but the wealth of ordinary folks. The conduct of trade and industry, the exploitation of natural resources have as their dominant objective maximum profits and not maximum service of the world. The advantaging of self far outweighs the interests of others. The aim of the opium trade is not drugged men, but profits; the importation of alcohol into Africa is not to make drunkards, but profits; the holding of slaves, whatever the method of legalizing it, is not because of race prejudice, but for profits. Every one of these outlawed traffics makes poverty.

But it is not only in the evil trades that poverty is a consequence of the seeking for profits. One of the reasons why railroads do not yet join North China and West China is because Chinese "squeeze" has made financing a road almost impossible. The revelations of war profiteers in the United States,

whether individuals or corporations, is an indication of one of the most powerful forces for the preservation of poverty, especially where the individual or the corporation has control over some necessary of life. It was the influence of profit seekers that maintained import duties against the Philippines and forbade them to tax exports to the United States when the latter first took charge of the islands.

It is the pressure of investors upon the Colonial Offices of the world that puts it into the power of "giants" of industry and finance to dispossess some native population of its acres and force it into a practical slavery. It is the demand for high and quick profits that has caused France steadily to encroach upon the ancient holdings of Siam, that has brought European nations face to face with one another in China, that has held nearly all weaker peoples of the world under subjection to nations with heavier guns. One could count on the fingers of one's hands the instances where the dominant reason leading any nation to undertake the control of a weaker nation's destinies has been any other than the opportunity to profit by its weakness or to prevent a scandal over the brutalities of its chartered companies. And all over the world the exploitation of labor—a fearful cause of poverty—follows modern industry.

All over the world the fuse has been laid for war—and war brings always poverty—by that policy which is called "economic imperialism," but which is nothing but national greed. A European war was nearly started by the Kaiser's clash with France in the interest of German firms in Morocco in 1911. It

is fundamentally for commercial reasons that the Near East threatens to be a tinderbox. The German and subsequently the Japanese seizure of Kiaochow were for the control of railroads and mines. The German nation would never have sided with Austria against little Serbia, had its head not been filled with dreams of "Berlin to Bagdad."

All this is not to say that inducements to invest for profit are wrong. At this stage of human progress, the capital which the world must have for trade and industry or be immensely more poverty-burdened, can only be secured by such inducements. Nor is it to say that any nation, weak or strong, should be guaranteed exclusive control of the natural riches of its native land, for in a world so closely knit together all the natural wealth of the world must be held in trust for all its inhabitants. But it is to say that if half of the brilliant commercial and industrial abilities of the world were turned as eagerly upon the elimination of poverty as upon the making of personal and corporation fortunes, poverty—this biting, crushing poverty—would oppress men no more. It is to say that, without knowing it, peoples are being educated and betrayed by their governments into supporting—as patriotic—policies of national conduct that would shame them beyond words in personal affairs. It is to say that for thousands of powerful men covetousness is the master motive and that hundreds of thousands more care little as to the morals of their corporations, their unions, or their government so long as dividends come in, wages are high, or prosperity is favoring them.

IGNORANCE

The Burdens of Mankind: Ignorance.

The second burden upon mankind is ignorance, the dumb and helpless ignorance of the illiterate. It is estimated that in two-thirds of the world—the non-Christian two-thirds—only one man in twelve, one woman in twenty-five can read or write; to all the rest, some eight hundred and fifty millions, the doors to the storehouses of the world's wisdom are heavily barred. In Africa, of eight hundred and sixty languages and dialects, five-sixths are not yet reduced to writing. This vast illiteracy can be measured only by estimating the ignorance and superstition which it walls in. When population presses upon the food supply, ignorance of ways of better agriculture, of the machines to reduce the severity of labor and increase output, is a tremendous factor in poverty.

Unlimited human energies of mind and spirit go to waste, bitter cruelties are inflicted by men on themselves and their children in blind obedience to ancient superstitions. In all the non-Christian world there is not yet a stable democratic government, for such a government cannot survive where the horizon of the citizenry hardly lifts above the margin of their village lands. When the electorate does not know what responsible government means, irresponsible government has free play to the peril of peace and the oppression of the ignorant. As in the case of poverty, this ignorance is in part due to the fact that progress has been faster in some parts of the world than others. But it is also due to the fact that in scarcely any instance where Western governments have assumed responsibility for Oriental peoples have they set up

any such opportunities for popular education as they demand at home. They have feared that education might make their dominance less secure, the attainment of their purposes less successful.

RACE PREJUDICE

The Burdens of Mankind: Race Prejudice.

A third burden which galls the shoulders of mankind and which must be lifted is race prejudice. This is fundamentally a matter between the white race and all other peoples, for it is in the efforts of other races to migrate to lands held by the white race that conflicts arise. Shiploads of Hindus have been turned back from Canada and Argentina. Chinese are prohibited from entering Peru. In Natal in South Africa native born Indians whose parents were brought in as laborers by hundreds of thousands cannot vote or even ride in a trolley car. Thinly populated Australia is hastily erecting barriers to keep back the coming flood of immigration from the neighboring continent and is asking Great Britain to help her to keep the Japanese away. The United States bars immigration of Chinese labor. Racial discrimination against Japanese immigrants is a constantly irritating source of friction between Japan and the United States, while the latter has the huge race problem of her Negro citizens always present. Even in far-away Samoa Chinese residents are forbidden to bring Chinese wives or to take back to China the Samoan women whom they marry.

In many of those countries which are already well populated with white men, there is the fear that the unlimited admission of Asiatic immigrants,

whose scale of living is low, would completely upset the labor market and destroy the level of culture and comfort to which those countries have been able to attain. Here prejudice has a root in the instinct of self-preservation. Where the white races forbid Asiatics to settle lands not populated by white men, as East Africa and the Pacific Islands, there is not even such a basis for discrimination.

What must be the thoughts of the intelligent leaders of Asia when they see all about the world walls raised up to shut out its overflowing population and know that the white race has pushed its undesired control over all Africa except little Liberia and Abyssinia, over all the Americas, over all Southern Asia save Arabia, Afghanistan, and Siam, over all Malaysia, over all northern Asia, and, had not Japan stood in the gate, might even now hold Eastern Asia as well! What are their feelings when, in addition to the heavy handed rule of the white masters, the latter in word and act show openly that they despise them? Small wonder that men predict that the next world war will be "the war in the Pacific."

Furthermore, when even a limited number of Oriental immigrants are domiciled in a white man's land, in addition to the inevitable barriers of language, custom, and ignorance, acts of prejudice occur. Their native born children are forbidden the public schools. Attempts are made to prevent their women from coming with them. They are denied the ownership of land which immigrants from other lands are perfectly free to own. Their presence is made an issue for politicians to manipulate, with misrepre-

sentations by the column in press and periodical. How can the spirit of brotherhood that is required to meet the stupendous burdens of poverty and ignorance be brought about between men under such conditions? How can peace come upon the world when half the world continually slaps the other half in the face? Race prejudice is not a ponderous burden, but its sharp edges cut deeply into the already burdened shoulders of men and women and children.

MISGOVERNMENT

The Burdens of Mankind: Misgovernment.

A fourth burden upon mankind is selfish, inefficient, or non-responsible government. Government fixes the taxes, heavy or light, which the people pay; government uses its income from taxes to the betterment or the misfortune of the people; government makes or fails to make laws against public evils, drugs, alcohol, prostitution; government regulates or fails to regulate industry and commerce for the welfare of the people; government usually is responsible for public education; government makes war, conquers or surrenders, to the benefit or detriment of its own people and of all other peoples. Over a few square miles petty despots still exercise these powers; but the English Revolution of 1688 and the French Revolution of 1789 foretold the end of despotism, of autocracy. The Great War itself marked that end in the West by the fall of the Kaiser and the Czar. Only in Japan, of all the important nations of the modern world, does a monarch still rule "by the divine right of kings," and even there, there are practical limits upon his power.

Thus with few exceptions all the peoples of the earth are living either under governments of a republican form* or—a very different thing—under the rule of representatives of republican governments. Save for five little European colonies, all the governments of North and South America are republics or practically so. All the European nations are either republics or democratically controlled monarchies. China is a republic. South Africa, Australia, New Zealand are self-governing dominions with republican governments. Liberia is a republic. Whether the government of any one of these countries is honorable or corrupt, peace-loving or war-seeking, effective or incompetent, depends upon two groups of people—the great mass of the people, who by vote or other expressions of opinion can control the government, and those who, in or out of the government, are the leaders of the people. Democracy gives a better hope for the world than autocracy, but democracy is not an automatic cure-all. Even when the people are literate and experienced in politics, scandals occur in government departments, the civil service may become a byword, and "party workers" look with some certainty to appointment to well-paid government positions as a reward. Moreover, only a few issues are ever decided by popular vote, only a few more are determined by an active public opinion and in every issue where the people are indifferent, the action or policy of the entire nation depends on the wisdom and integrity of the few officials or representatives who are in authority.

In matters of diplomacy, the people's voice is heard

*Either republics or constitutional monarchies with responsible parliaments.

even less, their consent still more unsought. We may condemn Japan's attempt to force demands on China in secret, but Great Britain and France gave secret assurances that they would not interfere. Other secret agreements were made concerning the Near East, some of them promising one thing to one group and its reverse to another. Practically every diplomatic problem in Europe is honeycombed with secret agreements. By them statesmen bargain and combine, guessing at the next war or the next stroke of their rivals, seeking some advantage to their commercial or national interests, and binding the peoples they represent to future courses of action without their knowledge until the day of reckoning breaks. Rarely is a diplomat traitor to his nation, but on scores of occasions the self-seeking of nations has, by the secrecy of diplomacy, betrayed the world to the verge of or even into war. Democratic control of international affairs for the weal of the world and the healing of the breach between capital and labor —a second problem for democracy—are issues of life and death even to modern democratic nations.

The Government of Subject Nations. When we turn from those nations which are themselves democratically organized to those lands which are subject to them, another aspect of the burden of misgovernment appears. Here are most of Africa, a very large part of Asia, and the Pacific Islands, ruled by men who are not the choice of nor responsible to those whom they rule. They hold their place by virtue of the superior military force which they represent. If evil is done, responsibility is upon these colonial governors *and the governments which appoint them.* The doctrine of

the League of Nations Covenant, that control over weaker people is a sacred trust to be administered on their behalf, was a mighty step forward, but very quickly in the League Assembly efforts were made to prevent effective supervision of mandates. Powerful nations did not wish their dealings with subject peoples looked into. For whatever may have been the method by which these weaker peoples became subject to the more powerful, methods of colonial administration differ widely. Some are amazingly brutal and selfish; others endeavor to combine a policy of profit with such measures of education and economic improvement as will not imperil their control over the people and the country's resources; very rarely does any nation administer the affairs of a colony with a view to making it a self-governing independent nation. Every nation which is responsible for a weaker people has it in its power to make the burden of mankind greater or less according to its care for them and its readiness to insist on obedience to the principle of the "sacred trust" among all nations. Whether its own government and that of its dependencies is selfish or serving, peace-breeding or war-breeding, effective or careless, depends ultimately upon the moral ideals of its people, upon the moral character of its leaders and officers.

EXAGGERATED NATIONALISM

The Burdens of Mankind: Exaggerated Nationalism.

A fifth burden upon mankind to-day is an exaggerated nationalism. "Deutschland iiber alles" is paralleled in sentiment, if not in words, in many a country the world around. It is not surprising

IMPORTED FROM THE UNITED STATES!

North American movies interpret us to South American neighbors. Shall we be understood?

that, animated by hopes of freedom, by the democratic stirrings of the war, Korea, India, Egypt should burst into flaming nationalistic aspirations and demand the rights of self-government. But though this is nationalism at a high pitch it is not the kind of nationalism which is a burden to the world. That high loyalty to one's country's freedom, to her prosperity and safety, which is true patriotism has held some of the most noble traditions of the human race, has given rise to much of its greatest poetry, to many of its greatest deeds, and many of its greatest characters.

But it is one thing to fight for national liberty, to strive to make the laws and institutions of one's country the best in the world and to defend them, and another thing to hold that other nations are to be despised, that nothing can be learned from them, that by force—actual or threatened—other nations should be compelled to submit to the institutions and government of one's own. It is just this that Japanese imperialists have been seeking to do to Korea, that German imperialists boasted that they would do everywhere, that in every land an active group, large or small, believes in and promotes. Happy is the land that is willing to learn from others, that it may be the greater for the world's service; but every group of nationalists, every nation which is quick to believe evil designs of others, which fosters race prejudice, which would kill men of other lands to gain wealth and power is a tremendous peril to humanity. There are such groups and such nations. Edith Cavell was right when in her last hours, facing execution for her

patriotism by men who were also patriotic, she wrote, "I see that patriotism is not enough."

SPIRITUAL BURDENS

The Spiritual Burdens of Mankind.

There are other burdens upon mankind which might be discussed here. Such is disease, now cutting off a wage-earner in his prime, throwing crushing weight against those already at the breaking point, maiming little children, causing agony and loss unrecorded and unguessed, and again sweeping across all lands, scourging and slaying by hundreds of thousands, as did the influenza and as typhus is threatening to do.*

But there is one other group of burdens which cannot go unnoticed in these pages. They are humanity's spiritual burdens. The haunting fear of the morrow which poverty brings, the anguish which follows in the wake of war and disease are among them. Such is the sense of outrage—bitter because hopeless—when the weak suffer injustice. "The dark places of the earth," wrote the psalmist, "are full of the habitations of cruelty." Yet through all these unhappinesses and also in the life of multitudes on whom poverty, disease, injustice have never fallen heavily there is a deeper feeling of the hopelessness of men's struggle against limitations, of the vanity of aspiration. It is heard among rich as well as among poor, among the powerful as well as among the weak. He whose ambition was wealth attains it to find it unsatisfying; he who was eager for fame

*The recent world-wide epidemic of influenza, which counted in India alone six million deaths, had its origin in Central Asia, where there were not even missionary doctors to discover and stamp out the plague at its source, as they had done in the case of the pneumonic plague in Manchuria.

discovers in it no food for his heart; he who sought and acquired power feels chains about him. Little of such news reaches the columns of the press; little is said of it, but again and again in the conversation of friend with friend, in a will which some one has drafted, there re-echoes Paul's cry, "For the good that I would, I do not, but the evil which I would not, that I do. . . . O wretched man that I am, who shall deliver me from this body of death!"

There is another burden akin to this consciousness of failure, this sense of baffling limitations, this cry for freedom from moral chains. It is the burden of low ideals, of moral carelessness and intellectual slovenliness. Who can calculate the drag upon humanity of those who are simply "indifferent!" Or of those who, resisting the impulse for the noble, the kindly, or the honest act, steadily make themselves still more incapable of unselfish and truthful living! One needs but to ponder upon what some men have achieved for humanity to realize that it is true of the world, as well as of India, that there are no undeveloped resources to be compared to "the neglected and uncultivated powers of the masses." Nor is there any greater tragedy than that of the marvelous talents that have been blotted out of the service of humanity's need by selfishness, ill-will, and indifference. This is the burden of sin. And at the end there is death, that grim and fearful spectre, against whom, in every city and hamlet, in the open country and on the high seas the world around, men struggle in the desperation of the will to live or in the horror of the unknown future. Out of the griefs of separation from loved ones, out from confused imaginings of hope and

fear, comes the last cry, "If a man die, shall he live again?"

WHAT THE WORLD NEEDS

What the World Needs. Again and again as we have been considering the burdens of mankind, it has stood out inescapably that the center of human woes lies in the grip which covetousness and pride have upon men. Laws may be passed, enforcement bureaus may be established, economic forces may be controlled, at least in part, to the world's advantage, but so long as these two, or either of them have any mastery in the hearts of men no sure step forward will be made. The great need of humanity is *unselfish character*.

Slowly across the changing scene of history have passed men who have established new standards of conduct, slowly new ideals have become the common heritage of all. But the central issue—how shall these ideals be attained?—steadily persists. Chinese scholars find in Confucius a system of ethics to them complete. But they find in Confucius no source of power. Indian reformers cry, "Back to the Vedas," but the backward look to a tradition that is already losing its grip will discover no adequate character-making power. Where shall the world turn for that which will make covetous men self-sacrificing, which will cause men of proud hearts to bend low to serve humanity? Whence shall come that which will shatter indifference and put alert consciences in place of callousness, which will establish power to overcome where wills are weak and wavering?

This is not all the world needs. The longings of men

are continually toward some power that is eternal, some power that is so inwrought into the very fabric of the universe that they can lay hold on it and know that they grasp that which is sure and unshakeable. The deepest hunger of men is for a great companionship, a companionship in which, fearless of the unhappy present or the unknown future, they may confide, from which their weakness may draw strength, in which they will daily be inspired to rise above themselves to new capacities for joy and service and fellowship.

The Supremacy of Christ.

There is but one character-making influence in the world to-day that is adequate in the ideals which it sets before men and in the power which it gives men to rise toward those ideals. That is the influence of Jesus Christ. Century after century the customs of men have been altered to meet the requirements which He has put upon human conduct and always He has been found to hold forth a still higher ideal. Thus men overcame slavery, only to find that the brotherhood of man which He taught forbids the prejudice of race and class. There is but one place where men may take hold of eternal truth and draw close to a great companion. That is in the presence of Jesus Christ.

Glance at any Christian hymnal. See Charles Wesley writing "Jesus, Lover of my soul . . . . Other refuge have I none," or Newman, "Lead, Kindly Light," or Matheson, "O Love that will not let me go." What is the experience that leads Monsell to cry

"Fight the good fight with all thy might,
Christ is thy strength and Christ thy right."

It is the experience of the supremacy of Christ in human life, of the ability of Christ to meet every human need. Moreover, these men are not simply voicing their own conviction. They are expressing the adoration, the joy, the devotion of hundreds of thousands of men and women and children who love Christ because He meets their inmost need, because He is at once their keenest critic and their dearest friend, because He loved them even to His own death.

Why this is so, none can say, none can understand who do not know Him. Read the records of His teaching. See how hypocrisy, how covetousness, how pride receive an incisive condemnation never equalled in written or spoken word or in its impression on the minds of men. See how good-will, the spirit of self-sacrifice stand out without any trace of the commonplace, as the supremely desirable elements in character. Read again the records of His life. See Him unfailingly gentle and self-giving to the poor, the sick, the sorrowing. See Him unswervingly true to His mission, refusing to let popular enthusiasm turn Him aside to a less spiritual leadership. See Him steadfastly set His face to go to Jerusalem, though He foresaw the death it meant. See Him in the garden praying "Not my will, but thine." See Him on the cross, interceding for those who taunted Him. Then see how the humble men whom He taught valiantly followed in His steps, lived and died that yet others might know and love Him, and on and on thereafter others did and do now know Him, count His service their highest desire.

Jesus Christ is the world's Redeemer because in Him

men can lay hold on the great ever-living Spirit, the supreme life that is through all and in all—God. Still more He is the world's Redeemer, because in Him God has laid hold upon men. The "Power that worketh for righteousness," to whom prophets and reformers and every man who hungers after righteousness for himself and for society have reached out for help, has made His power manifest in Christ. In Him men find God to be like the father in the Parable of the Prodigal Son longing for the return of his child, like the good shepherd seeking his lost sheep. When they see Jesus sacrificing Himself upon the cross for the redemption of the world they know that "God is in Christ reconciling the world unto Himself." They stand with Philip when he cries, "Lord, show us the Father and it sufficeth us," and hear the answer which no one who has once heard it can ever forget, "He that hath seen me hath seen the Father." *For men to discover God in Jesus Christ is to find the way from darkness into light, from slavery into freedom. For the world to discover that, to believe it, to live by it is to feel the burdens that crush it loosen and fall from its bruised and aching shoulders.*

HOW CAN THE WORLD FIND CHRIST?

How can the World find Christ?

How then shall the world find Him who can free it from its burdens? Jesus of Nazareth no longer goes among the crowds in Galilee and Judea, teaching and healing and revealing God to men. No pilgrimage to the land

which His footsteps made "Holy" will enable men to sit at His feet and learn of Him. Yet day by day men of every land find themselves ashamed in His sight, or others speak of "coming to Him," of "being in His presence." How is this so? It is because by the pages of the New Testament, by the words of some friend, by the life of some Christian they have been led to inquire about Christ, to put their faith in Him. And then they make the amazing discovery that in their own hearts His Spirit answers theirs, that He speaks and they hear, that He is their living, ever-present Lord.

But notice this significant fact. Only when those who know Him let others know—only when they set men to reading His life, tell men about Him, live before men as He would have them live,—can men find out about Him. The simplest bit of fact about Christ must be brought to those who do not know Him by some person. Even when He was in Galilee, the record reads that "Andrew findeth his own brother Simon, and saith unto him . . .," that "Philip findeth Nathanael and saith unto him . . . " Now as then the message of the good news of Jesus Christ must be carried by His disciples. There is no other plan. It was for this that He taught the Twelve. It was this which He meant when He said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations." The Christians—*and the Christians alone*—have it in their power to lift the burdens of the world through the supremacy of Christ.

A NEW SOUTH AMERICAN

What shall we have helped the Americas to become by the time this baby grows up?

The Challenge to Christians in the Non-Christian World.

If these things are true our next question must be "Where are the Christians who are to do this and how far are they able to do it?" The Christians who are nearest to the largest areas of human need are those of the non-Christian lands. We have already seen how valiant they are, how their influence upon the national life of their people is far out of proportion to their numbers. Their faith has been tried by persecution in the early days in Japan, in the Boxer rebellion in China, again and again recently in less spectacular outbreaks in these lands and in India and Africa and the Near East. The blood of these martyrs has been, as in Tertullian's day, the seed of the church. There is no more hopeful sign in the world than the earnestness and devotion to Christ of these, whose loyalty costs them suffering and hardship. They have entered into the joy of their Lord.

Yet the difficulties which they face are very, very great. No one can be quite so skilful as they in presenting Christ to their own people, but they feel, as workers from other lands cannot, the pressure of the ancient and well-nigh universal pagan customs which surround them. As their new converts enter the church, old habits of life and thought come with them, which only long and patient teaching can eradicate and which, until eradicated, weaken and damage the life of the church.

Yet the smallness of their numbers in comparison with the vast masses of non-Christians about them, together with the presence of these old customs, tends to make them self-centered and exclusive. More-

over, many of these native churches have very heavy tasks in educating the masses—largely illiterate, therefore requiring much more labor to train—which have been coming swiftly into Christian fellowship in the latter years. One would be tempted to say that these rising churches in non-Christian lands have all that they can do to attend to their own affairs without trying to do missionary work. But to do so would be to deny the faith which they have accepted. They are eager to go forward and outward! Much more responsibility can wisely be placed upon them. But to leave them to carry on the conquest of the non-Christian world alone would be like leaving the Lost Battalion in the Argonne Forest. They will fight to the end, but to leave them to fight alone is not the way to defeat the enemy.

The Challenge to Christians in Europe.

There are two other great areas of the world from which reinforcements can come, two areas which form the greater part of so-called Christendom. These are the homes of the white race, Europe and North America. Though they have far from the largest populations, they are the most powerful sections of the globe. Toward them the rest of the world faces. Latin America in international affairs looks toward Europe and North America, not toward Asia and Africa; Asia is concerned little with South America and Africa and much with Europe and the United States; Africa is bound almost altogether to Europe. The nations of Europe which have colonies and the United States, having together perhaps one-sixth of the world's population, are responsible for the govern-

ment of one-third of the human race, including five hundred million non-Christians. This and more is the measure of their obligation for the right leadership of the world. Moreover, in these two continents are found nearly ninety-five per cent. of all the Protestant Christians of the world.

Through all the Christian centuries until recently Europe has been the continent from which the greatest efforts have been made to Christianize the world. However one may regard European conduct toward the weaker peoples of the earth, its ambitions for colonial empire and a "place in the sun," the words of Tagore are true: "In the heart of Europe runs the purest stream of human love, of love of justice, of the spirit of self-sacrifice, for higher ideals. The Christian culture of centuries has sunk deep in her life's core."* Even now the devotion of parts of European Protestantism to missionary work is at a high level. French Evangelical Churches contribute to foreign missions twice as large a part of their total incomes and three times as large a part of their Christian workers as do their American brethren. Nevertheless, the fact remains that continental Europe, with nearly three times as many Protestants as the United States, gives to foreign missions about one-twentieth of the amount given by the latter. The chief reason for this is the long existence, in all parts of Europe, of state churches, which, drawing their support from the state, were not accustomed to lay upon their members the duty of Christian giving. In Germany and Russia now the churches, separated from the state by the recent revolutions, are struggling to ad-

*Rabindranath Tagore, *Nationalism*, p. 83.

just themselves to entirely new methods of financing.

There is another factor which will for many years limit the contribution of Europe—the consequences of the war. Twelve millions of children are reported to have lost one or both parents. All of central Europe is occupied with establishing new governments. Every European country feels the heavy weight of war taxation. Some face starvation. In Russia a vast experiment in government is being tried, upsetting all the life and habits of millions and threatening to disturb peoples beyond its borders. The presence of so many desperate problems and of such acute need will long keep Europe's Christian forces preoccupied with putting their own households in order. Great Britain, a fountain-head of missionary energy, through her great possessions is kept conscious of the world's problems. She too, is feeling the loss of many young men who would have rendered missionary service; though the income of the missionary societies during the war showed a hopeful increase, the post-war taxation and the increased cost of missionary work have made it necessary for her societies to retrench and even to withdraw at some parts on the field. Finally, in many countries in Europe, especially the Latin lands, the active church forces are small in number. Counting a million Protestants in France (including Alsace-Lorraine) and estimating the number of active Catholics liberally at ten millions, there are left between twenty-five and thirty million who have no vital connection with any church. All these factors combine to make it most difficult to estimate the future of Europe's missionary service to the world. In the long run

it must be far greater than it is now, but Europe is not prepared to meet the urgent needs and the appealing opportunities of to-day.

The Challenge of the World's Need to America.

There remain the Christian forces of North America. Here Protestant Christians form a larger proportion of the population than anywhere else in the world. The United States alone contains more Protestant church members by many millions than does any other single country. To them, already making the largest contribution to missions both in missionaries and in money, the challenge of the world's need in these years after the war comes with compelling force. Through all its history the land has been blessed with constantly increasing wealth. The per capita wealth of the country in 1917 was two and a quarter times what it was in 1890. In no land in the world in recent years has prosperity been so wide-spread or so great. Although the war has brought heavy burdens, they are not to be compared with those of other lands.

There are still more important reasons why the world's cry should not fall upon deaf ears in America. More than any other great world power, America has refused to be caught in the scramble for colonial possessions. In the administration of those which she acquired in the war with Spain, she has been notably disinterested and generous, and has sought to prepare them for the freedom which she has already granted to some. Still more in her own life she has thought out, worked out, fought out the meaning of liberty and forms by which it is made effective in government. All over the world a great

thrill of idealism was felt when America entered the war; the people of small nations and large looked upon her as the champion of the rights of the oppressed and the weak. This means that in non-Christian lands American missionaries occupy a position of peculiar influence and respect. The doors of men's minds are open to them as to few if any others. It is written that a Japanese woman every night after her conversion slept with her face toward the West. "For in the West is America, and from America came my great light."*

Finally, the Christians of America need for their own sakes, for the sake of their land, to take up this challenge with great earnestness and joy. Every unselfish force going out from America makes her leadership of the world the finer, makes her place among the nations happier, more worthy of emulation. Her own outgoing spirit of service will return to bless her a hundredfold. What is still more, that amazing joy, that abiding peace that only those know who have committed their possessions and themselves to the complete service of Christ, will come to the Christians of America, if they enter into the sufferings of Christ by responding with all their power to the world's need of Him.

THE THREAT OF SIN

"A single case of smallpox, unattended, imperils not only the community and the city, but also the entire nation. The laws governing physical sanitation apply also to moral sanitation, but with this exception, that a defective moral order can never be isolated. It must be cured. Uncared for, it will break every

*Fleming, *Marks of a World Christian*, p. 143.

bound and eventually invoke the direst of physical as well as moral penalties upon the entire world. Surely the years through which we are passing make this clear."

—*World Survey*, Interchurch World Movement, Foreign Volume, p. 9.

"THE IRON HORDE"

I am starving, barefooted, ragged.
Thousands of comrades are suffering, too.
Like thick, heavy oil, the sweat
Lubricates crudely and roughly
The dark days of being.
Poverty strikes on our backs with its hammers;
Blow after blow, till our shirts are in blood,
Our backs hunched, and our heads are bowed low.
Yet we can spit on it all,
For the future is ours forever!
Only let our great, mighty army
Stand here united, unweakened by dreams:
Here in its strife it will fashion
The Future's stern image.
We are the pilgrims of Labor,
We are the world's Iron Horde.

—I. Filipchenko, Moscow *Gorn*, Nov. 3, 1919.

Translation by *The New Republic*.

"ECONOMIC IMPERIALISM"

"We are in Syria to guarantee the execution of the French mandate, and we shall remain in Cilicia just so long as the fulfillment of the Treaty of Sèvres requires it: so we shall remain in Syria because if we weren't there, others would be instead. This would mean the eclipse of our prestige and influence in the Eastern Mediterranean, in the Levant and all the East. Besides,—and this should be known in France,—Syria is a very rich country . . . . .

"To sum it up in a word: The affair will pay well. That is why we should stay in Syria, and why we are going to stay there."

—General Gouraud, commander of French Troops in Asia Minor, cited in *The New Republic*.

THE NATIONS AFTER THE WAR

Nationalism more narrow, more bitter, more selfish, than in the world of 1914, has replaced the fleeting hope of many peoples that there might be a real League of Nations in Europe, based upon the common sense of common folk. There is no such common sense.

Within the nations there is narrow vision and candid cynicism. Where is the old comradeship of trenches which promised to break down divisions between classes? It has gone, and those who fought together are now separated by jealousies and enmities and selfishness. They are regrouping themselves for class warfare . . . . .

There is only one cure for the woes of Europe and our own—not easy, but bound to come unless we are looking for downfall. It is the reconciliation of peoples, burying of old hatchets, wiping out of old villanies and co-operating in a much closer union of mutual help under the direction of a league of nations, made democratic and powerful by the free consent and ardent impulses of the common folk.

Before that can happen there must come new leaders, new enthusiasm for the ideals of life, a new spirit of unselfishness and service for the common weal—and just now we do not see them coming.—Sir Philip Gibbs, in *New York Times*, Sept., 1920.

THE CHALLENGE

Then, pledged upon a happier covenant
Than furnished old crusades, with none to fear
Of arms or treasons, having for our faith
To covet not an acre of the world,
Shall we not be the new adventurers?
Come—let us get our gospel now by heart—
One man in grief sets a whole world in tears;
No man is free while one for freedom fears.

—From *Beacons*, John Drinkwater.

CHAPTER SIX

X. WHAT IS REQUIRED OF US

What are You Going to Do About It?

The discovery of a responsibility is always followed by a plain and homely question:—"What are you going to do about it?" When to the disclosure of the poverty, ignorance, and sin of the world is added the knowledge of a power that will eradicate them forever, the answer to the question becomes a matter of life and death. We know with what anxious hearts men of all nations waited for America's answer to the challenge of the war. Those who were concerned in that decision remember well the seriousness of that hour. But how much more momentous is the decision which every Church and every Christian has daily to make! Will the Church fully accept the command of its Lord to disciple all the nations? Will we, the Christians of this land, blest beyond the citizens of any other nation with freedom, wealth, and opportunity for influence, do our full part to make every man, woman, and child His ardent follower, to make every business house, every organization of workers, every institution of mankind genuinely His? For those who know the need of the world and the power of Christ there is but one answer—*we will!*

But that answer involves many practical problems of highest importance. Just what *are* the ways by which His Kingdom is advanced among the nations and just how can each of us render the most definite and effective service in its promotion? What specif-

ic tasks shall we set ourselves, or, having already such tasks, how shall we accomplish them? Before answering these questions let us follow the example of the king in Jesus' parable, who, before he goes to encounter another king in war, sits down and takes counsel "whether he be able with ten thousand to meet him that cometh against him with twenty thousand." Let us again face our task as a whole.

FACING THE WHOLE TASK

The Barrier of Ignorance. Here are more than eight hundred million human beings on two continents and the nearby islands who are unable to read for themselves the little Book that brings them the good news of the Gospel. There are in the other continents millions more likewise unable to read. Where are the teachers to be found who will instruct them in even the first of "the three R's"? Again, many of these millions speak languages which have never yet been written down; many more there are in whose tongues no part of the Bible has yet been translated; for many the written language, though thousands of years old, is so complicated that it is not only impossible for him who runs to read, but even he who sits down and studies for years can read only haltingly. The literary classes, for cultural or nationalistic reasons, vigorously resist efforts to reform the scripts. How shall their prejudices be broken through, the scripts be simplified, the unwritten tongues be recorded, translations be made and published and put within reach of the people? How shall this be done for so many millions in so many different countries?

Again, not only are masses of the people too poor to afford the time necessary to learn the difficult scripts, but in many groups where scripts are simpler they are too poor to support the elementary schools which might teach their children. One of the chief foundation stones of democracy and of that public intelligence which is the foe of evil custom and superstition is public education. How shall colonial and national Governments become so willing, so determined to work for the benefit of the people that they will find ways of financing general education and then of convincing the people that it is indispensable? All the prejudices and all the limitations of viewpoint of the governing classes, of officialdom, even of the educated classes stand solidly in the way of such a transformation. How can Christian forces come close to those who hold the power and convert them to a new ideal?

Evil Customs and Evil Spirits.

A problem of similar magnitude, both in extent and in difficulty, is the eradication of evil customs and debasing social institutions. In India, even where some enlightened native states prohibit marriages of boys younger than sixteen and girls younger than twelve, the commissioners in charge have authority to grant permissions for marriages of girls as young as nine years. Even at that violations of the act are increasing. A leading Chinese Christian said to a missionary, "Don't ask us to break with our family system yet, not yet! We will come to it some day, but it is too hard for us now!"

In the belief of half of mankind the world is filled with an invisible population of spirits in the rivers,

in the air, concealed in trees and rocks, ready to bring disease and drought and calamity upon those who neglect them. There are trees in Japan, to the spirits of which childless women pray. In Foochow, China, the hammers of the hundreds who beat out metal leaf into idol paper never stop day or night. A Chinese lad in an American college was greatly bewildered because his professor took it for granted that demons do not exist. "But, professor," he said, "I've *seen* them!" The people of city after city, including merchants, tradesmen, and other reputedly hardheaded folk, spend millions of dollars annually in offerings of grain, or oil, or idol paper, or incense to spirits, evil and good. Just as happened when Paul's preaching in Ephesus set the silversmiths in an uproar, so the vested interests of makers and merchants of images and idol paper and shrines stir up hostility against the Christians. What a tremendously difficult task it is to uproot these customs, which are not simply the notions of individuals, but the convictions of whole races, the habits which are wrought into the very texture of their life!

The Statistics of the Task.

Again, look at it from the cold viewpoint of statistics. The annual increase of population in China—outside of years of exceptional famine—is not only many times the *increase* in the number of Christians, it is many times the *total number* of Christians. In spite of the increase of the Christian population by natural processes and by their energies in bringing in thousands of converts, there are nearly twice as many non-Christians in the world as there were when this century of missions began. Here is another aspect of

the problem. How large a force of missionaries have the one hundred and twenty-odd millions or more Protestants of Europe and North America now on the field, to help the native Christians of the non-Christian world conquer that world for Christ? About twenty thousand. The twenty-six million Protestant church members of the United States provide about ten thousand missionaries. This means that in the non-Christian world every ten missionaries face as their task a city more populous than Pittsburgh, or a state as populous as North Dakota.

The actual population, however, which such a missionary group seeks to bring to the knowledge of Christ is smaller than this, but that is because vast areas of the non-Christian world are without Christian missionaries.

> According to the most conservative estimate there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the peoples of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaris at all.
>
> There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet, and Mongolia there are eleven or twelve million more forgotten non-Christians.
>
> At least twenty-six million of the natives of Central Africa have no missions among them or near them. Of the remaining twelve million over one-half are practically untouched by the influence of the missions.
>
> Afghanistan, with a population of 6,380,500; Nepal, with a population of 5,639,092 and Bhutan, with about 300,000 inhabitants, are without missionaries.*

**World Survey*, Interchurch World Movement, Foreign Volume, p. 48.

When one sums up the misunderstanding, the prejudice, the determined opposition, the general ignorance which each of the twenty thousand missionaries encounters and then adds to that the far reaches where there are no missionaries at all, the problem of the non-Christian world seems appalling.

THE TASK IN THE CHRISTIAN WORLD

Christianizing International Relations.

But one must go further and confront the need of bringing to pass a "right-about-face" on the part of of strong nations in dealing with weaker peoples, of transforming the motives of those men, those corporations, those nations whose policy seeks a selfish gain with no regard to the common good. "My little experience in helping set up Feisal," wrote Colonel Lawrence, "showed me that the art of government wants more character than brains." To unravel all the immense net-work of commercial and political scheming for advantage, to expose the hidden manipulations of men's minds by other men of power in finance or government, to teach the people swiftly to distinguish between right and wrong in the tangled issues of campaigns, to stimulate them to hold steadily to policies of good-will and inspire them to make sacrifices for the common good of mankind, to pick out of the confusion of deeds of selfish or mixed motives those which are genuinely Christlike and hold them up for the world to see and emulate—this is a task requiring a skill and a patience and a risk of self that may well cause men to hesitate before undertaking it. The Western world has in the main been evangelized. It has not yet been Christianized.

Christianizing the "Christians." Finally, how far are those who hold membership in Christian churches ready to meet Christ's condition of discipleship,—"If any man will come after me, let him deny himself and take up his cross, and follow me"? Many have come into the churches without having met their Lord face to face. Upon the soil of many hearts the good seed of His word falls and takes root, but the thorns, the cares and riches of the world, spring up and choke the plants before they bear fruit.

> "She used to go to church before she was married."
>
> "Since they bought an automobile, they take John riding on Sundays and he doesn't come to Sunday School."
>
> "Mr. Smith is trying to get ahead, you know, and so he doesn't have time for such things."

Furthermore, even among those who are loyal to their church membership, there is a greater readiness to do something for "our church" than for those who are outside of it, a subtle form of selfishness. That curious specimen of church member who "does not believe in foreign missions" is still with us in numbers. We have seen that the United States supplies only one foreign missionary for every twenty-six hundred Protestant church members. There is one denomination which has one foreign missionary on the field for every four hundred and twenty-five members. *Why is this not true of the other denominations?* Perhaps the reason lies in what is another serious condition for those to face who have answered the Master's call for world service.

> "First, the mass of our people, even those within the church, do not know in any thorough and complete

way the personality and teachings of Jesus as set forth in the gospels. To many He is little more than an historical name. Investigations made among students in colleges and universities have shown that a large proportion of even these picked men and women of our day possess only a very fragmentary and incidental knowledge of the Christian system. They are frankly ignorant of the concrete details and the deeper meanings of Jesus' message and life, and hence cannot but miss much of their dynamic.

"Second, much is still to be desired in bringing men to such a deep and compelling appreciation of the personality, character, and way of life of Jesus as will grip the deeper loyalities and create the purpose of making His life the personal standard. The difficulty lies in the fact that there is so general a tendency to treat the Christ character as a unique personality, a beautiful, but impracticable ideal—something to wonder over and praise in song and story, but hardly seriously to accept as a concrete standard and pattern by which to model our own lives. Much of the appreciation directed toward the person of Jesus is such as would be rendered toward a remarkable picture or statue, the work of a master artist, with no thought of attempting to copy it."*

ARE WE ABLE?

The enterprise of establishing the Kingdom of God among the non-Christian nations of the world requires not only the work of the missionaries and the native Christians in the foreign fields. It demands that those who bear the name of Christian in North America, in your state, in your town, should gain the vision of the world's great need and, more than that, should be so close to Jesus Christ that the outpouring of service to mankind in His name will be

*G. H. Betts, What does Religious Education mean to the Church? *Religious Education*, June, 1920, p. 162.

their supreme joy. The missionary task of the church is within as well as outside of itself. When, therefore, we face our whole task, its vastness stuns us. All the entrenched wrongs of the world, all the false ideas of God so stubbornly held, all the stolid indifference of those who are supposed to be alert in God's service, rise up before us like mighty barriers to the progress of Christ's Kingdom. To break down these barriers is the most terrifically formidable task of which men ever dreamed. Already it counts its martyrs by the thousands; already obloquy and hate and torture have come to those who undertook it.

The Great Pioneer was crowned with thorns and crucified. To those who follow Him unreservedly will come suffering also. "Ye shall be hated of all men for my name's sake." Every hamlet and city in the the world has a street called "Via Crucis," upon which those who walk in His steps must tread. "Are ye able to drink the cup which I drink?" He said. Are we prepared? Are we able? As we measure ourselves and our weakness against the vast array of poverty, ignorance, indifference, and sin, we are inclined to follow still further the example of the king of the parable, who, when he sees a great hostile force coming against him, sends an embassage, desiring conditions of peace. We want to compromise, to seek peace for ourselves.

But the Master follows this parable with the solemn words:

"*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*"

OUR UNRECOGNIZED ALLIES

Thirst for Knowledge.

Once we actually make the venture of faith, once we actually undertake to establish His kingdom among men, we find that all about us are unrecognized allies. Elisha's servant, as he saw the besieging force of Syria, cried, "Alas, my master! how shall we do?" And Elisha answered, "Fear not: for they that are with us are more than they that are with them . . . ." "And the Lord opened the eyes of the young man and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." There are many allies ready to aid in the missionary enterprise. The first of these is mankind's thirst for knowledge. School buildings are erected on the mission fields only to overflow with pupils. When the Women's Medical College at Vellore, India, was begun, the government advised against its opening unless there were at least six pupils, but in the first year there were sixty-nine applicants, in the second year, eighty-five, in the third year, one hundred and twenty-five. The recent governor of the Gold Coast, Africa, Sir Hugh Clifford, wrote, "There can be no doubt that there exists among the rising generation throughout the Gold Coast what I can only describe as genuine hunger for education."* Nor is the knowledge sought limited to "school-learning." The Bible is still the best selling book in the world.

> "Some Sikhs leaving Bombay to embark for Europe were overheard saying, 'Well, we are going to fight the great Sahib's battles, and we know that the great Sahib is praying for victory to his God, so we had better

*J. H. Harris, *Africa, Slave or Free?* p. 185.

find out all we can about the great Sahib's God.' And they entered the Bombay depot of the Bible Society and bought Panjabi Scriptures."*

Love of Liberty.

A second ally is the longing of men for freedom. Two aged Korean Viscounts wrote an appeal to the Japanese Government in which were these words:

"Though you cut down and kill those who rise up everywhere, you may change the face of things, but the heart of it, never. Every man has written in his soul the word *Independence*, and those who in the quiet of their rooms shout for it are beyond the possibility of numbering."†

Let us not forget how the world vibrated when the freeing of the oppressed became a clearly stated aim of the war. The sharp debates in the League of Nations Assembly in December, 1920, over the question of mandates and the powers of the Council reflect the determination of the small nations and of liberal leaders in the strong nations to supervise and curb those who have great power over subject peoples. The Russian Revolution was a great contest for political freedom; her present confusion is the result of an insistent demand for social and industrial freedom, a demand that is echoed among the workers in every land. For, however the appeal to selfish motives may be used by leaders of labor to stir their cohorts to action and however prevalent class aims and class desires may be, there is an undercurrent of pure longing for liberty, to attain which, for their

**International Review of Missions*, April, 1920, p. 177.

†Cynn, *The Rebirth of Korea*, p. 58.

families, their classes, or their nations, men will endure every hardship and risk life itself. When men undertake such struggles, the Gospel of Christ is not only a message of courage, but the plan for victory.

Consciousness of Need. Akin to this longing for freedom is men's consciousness of the need for help greater than human. Every shrine and temple in the non-Christian world, whether it be a little eight-inch frame where a Chinese boatman burns a stick of incense, as he guides his craft into the rapids, or the beautifully wrought temples in the groves of Nikko, is witness to this universal need.

Humanity's Undying Hopes. A similar ally is the undying human hope of an ideal future. The Golden Age of which Roman poets wrote, *The Republic* of Plato, Sir Thomas More's *Utopia*, have their Oriental equivalents in the songs of native ballad singers, in the writings of religious leaders, in strange notions of the life after death in every non-Christian religion. The greatest of these undying hopes is written in the last chapters of the New Testament.

The Power of Example. A fifth ally of Kingdom builders is the response that comes from all parts of the world when some great moral issue is decided rightly or some unwonted deed of generosity is done.

> "Whene'er a noble deed is wrought,
> Whene'er is spoken a noble thought,
> Our hearts, in glad surprise
> To higher levels rise."

No other deed or combination of deeds has done so much to stir the world to end the opium traffic as

China's valiant attack upon this curse. The decision of the American people that the liquor traffic must go had its influence around the world. Never before has temperance campaigning in Great Britain been so vigorous or so urgent. In Mexico the Governor of the Federal district has prohibited liquor selling in his district on Saturday and Sunday, in order to demonstrate the value of prohibition. In this he is said to be supported by the President and the Minister of War.*

The Argentine Republic is the scene of a vigorous conflict between the "Mojados" and the "Secos" (the "wets" and the "drys") and already salesmen of alcoholic beverages are excluded from the benefits of a Commercial Travelers Treaty with the United States. Newspaper dispatches have reported similar agitation in Brazil, Uruguay, Paraguay. In Chile, a powerful movement led by President Allessandri and supported by the labor unions is preparing to make that land thoroughly dry within a few years. Moslems meeting in Lahore, India, congratulated President Wilson "on acting on the principle which was for the first time introduced by the Holy Prophet of Islam," but nevertheless requested the Indian Government that a prohibition law "similar to that in America" be passed for India. An example of the influence of a generous deed is seen in the marked friendship of China for the United States because of the latter's return of the Boxer Indemnity. The hearts of men are such that persistent good-will is well-nigh invincible.

*It is reported that the latter, when Governor of Sonora, refused $5,000 a day from American liquor interests, offered as an inducement to permit the sale of liquor in three towns near the American border in 1917.

Modern Science. Another ally of the missionary enterprise is modern science. Scientific training gives the missionary doctor the skill which seems to his patients, and rightly, a true gift from God. It is modern science that makes it possible for men and funds to be sent swiftly to all parts of the world. The scientific spirit applied to the study of the scriptures of the non-Christian faiths and to the mass of traditional lore that has gathered about them at once undermines that which is false and brings into bolder relief those elements of truth upon which Christianity can build. In Oriental schools and colleges the study of the sciences is a most powerful factor in supplanting the benumbing belief in spirits and demons with an understanding of the marvelous natural laws of the one God.

The Acceptance of Christian Standards. One of the most powerful of all allies of the missionary enterprise is the widespread recognition of the standards of Jesus Christ as the highest standards and the right standards of life. Clovis, king of the Franks, could not now use the sword to force his version of Christianity upon his neighbors. Though the twentieth century has instances of conquest in the far corners of the earth, no modern Alexander can win universal glory by leading vast expeditions to conquer neighboring lands. Whatever may be the relapse into selfishness and moral indifference since the War, the standards of national and international morality which then rose into view and which were founded on the teaching of Christ have come to remain. They will be ignored by any nation at its peril.

Again, watch the daily press and hear a manufacturer:

> "In this critical readjustment period it is most essential to preserve the highest standard of business ethics in foreign trade as in domestic commerce. Our whole commercial structure rests upon the sanctity of contracts, and they in turn upon solemn moral and religious obligations. If our country is to endure it must rest upon the eternal principles of justice, truth, and simple honesty in our dealings with other nations."*

Pick up a novel and read:

> "A gentleman, young sir, is (I take it) one born with the God-like capacity to think and feel for others irrespective of their rank or condition . . . . one who possesses an ideal so lofty, a mind so delicate, that it lifts him above all things ignoble and base, yet strengthens his hands to raise those who are fallen no matter how low. This, I think is to be truly a gentleman, and of all gentlemen, Jesus of Nazareth was the first."†

It was not in a land where the Gospel had been long preached that a man, summoned to help another in a sinking boat, stood calmly on the bank and said, "He is not of my village."‡

The Spirit of God in the Hearts of Men.

That there are these and other allies of the missionary enterprise is because there is at work in the world this last and greatest ally—the Spirit of God. Although the Kingdom of Christ moves forward only where the Gospel is preached and His disciples manifest His

*O. M. Fisher of Boston Boot and Shoe Club, *New York Times*, Nov. 29, 1920.

†Jeffery Farnol, *The Amateur Gentleman*, p. 291.

‡Fleming, *Marks of a World Christian*, p. 19.

power in their lives, preacher and disciple alike find that the Spirit of God has been before them and is with them moving the hearts of men. In every religion of the non-Christian world there is some element of truth that the missionary may enlarge until the whole vision of the glory of God in the face of Jesus Christ shines upon the seeker. God has not left Himself without a witness. Not only are there these fragments of truth in the ancient faiths. Missionary after missionary will tell of incidents where, unknown to them, the way was prepared for their coming and men's minds were opened to receive their message.

The Assurance of Victory.

Again and again it is found that the words of Augustine, "Thou hast made us for thyself and our hearts are restless until they find their rest in Thee" expresses the universal human experience in Orient and Occident, in South and North. The Indian religious reform societies by their conscious or unconscious adoption of Christian ideals and Christian points of view are bearing testimony to the fact that it is, after all, *all* God's world—*all* the world of the God and Father of our Lord Jesus Christ and that nowhere in the world can one loyally bear witness to Him without eventually drawing out of men (rather than putting into them) the realization that he is *their* Father. "He made of one *every* nation of men to dwell on all the face of the earth . . . *that they should seek God* if haply they might feel after Him and find Him, though He is not far from every one of us: for *in Him we live and move, and have our being.*" It is this that makes our assault upon our impossible task not

vain but certain of victory! It is this that makes the hours and years of toil and sacrifice, of pain and martyrdom, the bearing of the cross daily, not only endurable but ground for rejoicing! "Blessed are ye . . . . !"

WHAT IS REQUIRED OF US

With good confidence then, yet not discounting the difficulty of our task, let us see what practical measures are required of us. What are the ways in which the message of the Gospel is brought to the non-Christian world? How can we do our share in establishing His Kingdom among the nations?

Evangelizing, Healing, Teaching, Writing.

There are just two places where Christian influence can be brought to bear on the non-Christian world. One is in the foreign land itself. Here many methods must be used. The district evangelist gathers together the preachers or the Bible women, trains them in the message of the Gospel and then sends them out to preach and to teach others. He himself travels over his district, proclaiming the new life in Christ to little groups or to large crowds who stop to hear, or in the quiet of some household or wayside to some individual man or woman. Steadily he and his fellow workers are adding to their little congregations of new believers and steadily they are correcting mistaken notions, breaking down un-Christian habits, teaching the new Christians to win others, to study the Bible, to support the church.

Again, in hospitals or traveling about the countryside missionary physicians reveal to men in pain and weakness the unselfish ministry of Christ to the

sick. This is a marvelous avenue of approach to the hearts of mankind in non-Christian lands, for not only is there dire need of such ministry, but in it the skilful physician draws close to the sickness of the soul, as well as the sickness of the body, and the patient finds, in the care of the physicians and nurses, a personal experience of God's love.

A third method is the method of the schools. Here the sons and daughters of Christians are trained, in the lower grades, the high schools, and colleges, in the theological and medical and normal schools, for the future leadership of the Christian community and of the nations. Without such leadership the churches would be crippled both in vigor and in skill and it is in such leadership, as we have often seen in these pages, that the hope of the nations is found. Moreover, it is in these schools and colleges that scores who seek only Western learning, are led to find the Master Teacher, Christ.

All the varied range of interests that are implied in the words "literature" and "Scriptures" form a fourth method. The Bible itself, its colporteurs, the editors and publishers, the children's periodicals, the vagrant but persuasive tract, the commentary, the Sunday School leaflet, pictures and posters, even the arithmetic and speller, all seek the mind and heart of the people with the message of life. The newest method, old in spirit as Christianity, but modern in its manifestations, is termed "social service." The day nursery, the playground, the babies' clinic, the Boy Scouts, the home economics class, and all the features of the institutional church are chan-

nels for Christian friendliness. To them are to be added the care of the blind, the orphaned, the aged, the movements for moral reform and industrial welfare, by which Christ's spirit is manifested to all sorts and conditions of men.

Persons and Money. Every one of these methods requires the presence of a man or woman possessed of knowledge and skill. The missionary must be found and trained and sent. His support must be provided, his health guarded. Schools and hospitals must have buildings, missionaries must have residences. Scholarships and equipment are necessary. Literature must be subsidized and the editors secured. Love of money may be the root of all evil, but the consecration of money is a well-spring of unlimited good. When to it is added a consecrated person, the combination is invincible for the Kingdom.

An Unoccupied Field. The second place where Christian influence is brought to bear upon the non-Christian peoples is in their international relations with the Christian world. How can policies of self-interest, the ruthless grasping at economic resources, the shouldering aside or the over-powering of the weak, commend the supposed religion of the powerful to those who suffer thereby! It is amazing testimony to the work of the missionaries that after the first shock of the War in Europe both the thinking men and the common people of the Orient said, "We know that this is not Christianity, for you have shown us what that is!" But what a pity—what a crime—that such a judgment should be necessary! The Kingdom among the nations will not be built

alone by the Christianizing of the people within a nation; it requires also the Christianizing of the relations of nation with nation.

OUR PERSONAL SERVICE

It thus appears that for us who live in America there are two lines of practical service for building the Kingdom in the nations. One is the Christianizing of our national life and its relations with the rest of the world. The other is the placing in the foreign fields of consecrated men and consecrated money to do what can only be done there by such men and such money. Let us see what these practical measures may be, grouping them under those related to our church and those related to the community in which we live.

The Extension of Knowledge.

The source of supply of the absolutely necessary men and money is the twenty-six millions of Protestant church members in the United States. If the present division of missionary force is any guide, the responsibility for Christianizing half the world is upon them. Your particular part of that base is your local church or society or the churches in your town. No success in some other town elsewhere can compensate for failure in yours. What then can you do in your church and your society? First, are your fellow members informed? Is new knowledge of the world mission of the church in all its phases steadily coming to them and to them *all?* Have they, for example, caught the significance to the Kingdom of God, of the written vernacular and the new phonetic movement in China, of self-government in India, of the League of Nations? If such knowledge is not

flowing freely through your church or your society, there is a task for you. The Macedonian call must be heard before it can be answered. If you have gained some new vision of the world, help your pastor, your church, your society, your next door neighbor to see what you see! Often the most effective way of promoting this is through a systematic plan of missionary education in your church or society.*

The Investment of Life. In the second place, is the investment of life in the service of the church at home and abroad being frequently made in your church? One who travels widely among churches reported that out from thirty-eight "family" churches, spread over a large part of the country, had gone in fifteen years but three candidates for the ministry. Yet there are single churches where in the same length of time two, three, or four times as many young people have found their life-work in the pastorate or the foreign field. Where this has happened, it has been because the whole missionary impulse of the church was strong and because a few had the matter deeply on their hearts. To influence young men and women toward Christ's service is a high calling, requiring great tact, absolute sincerity, and a thorough understanding of the spirit of youth. Often the help given in sending a little group of young people to a summer conference or a district institute will be a material factor in guiding their lives. The principle of the stewardship of life applies also to the work of the local church itself and to the activity of that church in building the Kingdom of

*See for example Diffendorfer, *Missionary Education in Home and School.*

God in its community. Perhaps it is here that your witness to Him in faithful and skilled service can be given.

Making up the Budget. Again, what is the missionary spirit of your church or society as represented by its giving of money? We have heard much in recent years of quotas and apportionments and the like and we feel restless about it. It would be so much better if we could carry on this great work without money! We are beginning to phrase the need of money more softly, "the stewardship of possessions." But the plain fact remains that while there is much, and much of the greatest importance, that money cannot do, there are some things that nothing but money can do. It is just so much potential energy which God has put into our hands to control. For its use we are accountable to Him. What difference does it make whether your church or your society is giving more or less than the next or even whether it is giving in the same proportion to its wealth or to the income of its members? There is but one standard, one quota, one apportionment, and that is Christ's. "*Whosoever . . . forsaketh not all that he hath cannot be my disciple.*" Every item in the family budget, every item in the personal account book, every outgoing coin must represent some investment in the Kingdom's work,—nay, more, must represent the wisest investment possible. Every man and woman, every church, every society must determine this in the sight of God.

What we are Giving Now. But any assumption that modern giving has applied this test and reached the limit of its giving to missions is incorrect.

> "Last year (1919) the Protestant churches of the United States reported $249,778,535 or the tithe of 27 cents a day, expended for local and benevolent work. As a total figure this is a very large sum, but when looked at from the standpoint of an individual offering 2 cents 7 mills per member per day is scarcely worthy of being considered an offering nor even a tithe . . . It is an amazing statement that the tithe of $1.37 per day, or 13 cents 7 mills from each member of the Protestant churches of our country, would maintain all church expenses as per last year and provide for the world's need in new work the colossal sum of one billion dollars."*

The receipts of the foreign missionary agencies of North America for 1919 were reported to reach $30,873,000. This is less than three cents a *week* per member! The answer of the churches to this condition and to the tremendous needs of the world brought forward by the war has been the recent great campaigns and movements. These are not artificial devices to get money. They are the normal efforts, by those who see the burdens of the world, to summon their fellow-Christians to fulfil Christ's law by lifting these burdens. But no sum that has yet been named as an objective has approached what is truly needed and what the Church is able to do. Let the Church, let your church, your society, measure its responsibility by the need of the world and *the commands of its Lord*, and make and pay its pledges on that basis and the day of "drives" will be over. Then every mission field, every nation in the world will feel the thrill of a great hope which is coming true. For far more than the accomplishment wrought by dollars and cents will be the fruits of the spirit in which they will be given.

* *World Survey*, Interchurch World Movement. Foreign Volume, p. 190.

Your Christian Influence in Your Community.

Many other suggestions could be made as to ways by which the readers of this book may serve the cause of foreign missions in their church or society, but for these other easily accessible sources of information must suffice. We have now to find out how we can in the community in which we live do our share of building the Kingdom abroad. Every stone that is laid in America for the foundation of the Kingdom buttresses or supports some other stone laid in a foreign land. Every development of national idealism for unselfish ends, every effort toward making the inner character of this nation Christian is important, but the ways and means of carrying this on are not in the scope of this book. It is, however, fair to remark with Dr. D. J. Fleming that

> "the weight right here at home is such that a lever to move it must be long enough to reach to China. Only the faith that dares set itself to the purification and enrichment of a whole world's life will have dynamic enough to deal effectively with the situation at one's door."*

But in the matter of the relationships of our nation with others and in her leadership in world affairs there is a responsibility upon the missionary-minded person which can only be discharged here. First of all, you are a part of the public that expresses "public sentiment." You can assist the expression of sound opinion by refusing to be stampeded into believing ill of some other nation or of the foreigners who live among us and by being able to give your reasons for your opinion. Few of us realize the extent to which opinions are made, confirmed, or

*D. J. Fleming, *Marks of a World Christian*, p. 187.

changed in ordinary conversation. Again, if the editorials in your local paper or the speeches of your local politicians are prejudiced or misrepresent the facts, let them know that you think so. When they see that their views are mistaken or unpopular, they will change them, and thereby mold the opinion of many more. Perhaps your local editor will accept a well written missionary news-item or article from time to time.

Christian Influence in the Nation.

The centers of power in foreign policies in the United States are the President, the State Department, and the Senate and its Committee on Foreign Relations. Two members of the Senate represent your state and you. By all means, when issues of importance to the weal of the world are being considered let them know whether what they have been saying or voting represents your judgment as to the wise and Christian action to take. They will not respond to public opinion unless they know what public opinion is. Again, in the local political organizations there will be many opportunities to create sentiment, to enlarge vision, to block un-Christian proposals relating to foreigners and foreign affairs. There are many other places where good citizenship and the Christian spirit will tell for Christianity among the nations. Experiment will discover them.

FELLOWSHIP WITH CHRIST

We have now travelled far in our studies and thought earnestly upon the great enterprise of establishing the Kingdom of Christ among the nations. Perhaps, as we come to the conclusion, we may well

ask what it all means in our personal lives. Where does it take hold of us?

Through Jesus' Eyes.

Is it not that we must learn to look at the world through the eyes of Jesus? Our thought cannot be confined to our town or city, if it is to be like His thought. For our own sakes our outlook must be world-wide, and only so can we widen the outlook of others. Only so can we illuminate the geography and history which our children study in school with that light which first shone in Bethlehem's streets. We must regard men and women of all nations as God's sons and daughters, our brothers and sisters. We must see in them the wonderful possibilities which Jesus saw and which His spirit brings to pass. When He looked on them, He was "moved with compassion toward them because they were as sheep having no shepherd." *Are we so moved?*

As Jesus Did.

Then, looking at the world through His eyes, *we shall begin to do as He did.* He did not stop with the emotion of compassion. The very next phrase in that verse is "and he began to teach them many things," and then, because they were without food, He fed them. We shall follow Him into action. We shall be bringing others to the sight of the burdens of the world which He died to save. We shall be making up our household budgets and writing at the top "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you." We shall be thinking of the lives which He has given us to guide and to love and we shall be counting it high honor if our sons or our daughters hear the call to serve Him in foreign

lands and are found worthy for this heroic service. Indeed, we shall be the more joyful, if we have made it easier for them to hear the call.

The Foundation of the Kingdom.

When Simon made the confession of his faith, "Thou art the Christ, the Son of the living God," Jesus named him Peter, a rock. It is upon the man who has this faith in Him, Jesus declares that He will build His church. On that foundation the gates of hell shall not prevail against it. This is the foundation which the missionary enterprise is seeking to lay in every land—men and women who have that faith in Christ.

Our part in the laying of that foundation requires that we too have that faith. If we do our share, we shall put our lives without reserve into His hands. Steadfastly seeking to learn His will and to do it, we shall become more and more skilful in ministering to others in His name, in bearing our part in transforming the nations of this world into

THE KINGDOM OF OUR LORD.

"*For the kingdom is the Lord's; and he is the governor among the nations.*"

IDOLATRY'S WASTE OF LIFE

Not long ago, a teacher in the city of Foochow began to investigate the relation of idolatry to the industries of that city. Foochow contains approximately 700,000 inhabitants. Such a survey as has been possible, using student investigators, has shown that at least 80 per cent of the population is, to some degree, dependent for its livelihood upon the popularity of idol worship. Thirty per cent. of the people were found to be entirely dependent upon it. Some day the manifold ramifications of idolatry through Chinese society will be adequately discussed. Here it can only be said that it has economic stakes set where even many of the missionaries never suspect them to be. Mohammedanism and Christianity combined have scarcely begun to affect idolatry.—Paul Hutchinson, "The Future of Religion in China," *Atlantic Monthly*, January, 1921, p. 123.

OUR UNITED STATES

Let us not forget, however, that our own Congress passed a law for discriminating dues on foreign shipping in the Panama Canal, apparently in violation of a treaty understanding, and that a repeal of that discrimination was bitterly opposed. We should remember that in our Chinese immigration legislation we have disregarded plain provisions of our treaties with China, and that we have refused to Japanese in this country those equal rights with other foreigners that our treaties with Japan gave them every reason to expect. It is also well to remember that in the only part of the Orient which we control we abandoned in our customs tariff and navigation laws the principle of equal opportunity and established frank discrimination in favor of American goods and ships.—"Americus," in *Asia*, August, 1919, p. 763.

CHRISTIANITY AND THE PEACE TREATY

We thought the Great War had brought a moral awakening in which the true relation of property to life and the true relation of men to men had been discovered. The Treaty of Peace has been a rude awakening, for in it property is frequently elevated above life, and selfishness is crowned again with the sanction of international law. To be sure, our government is less responsible for this than are some others, but who shall say

that our cleaner hands are not due more to geographical location than to our better hearts. We do not have a better, a more Christian Treaty, because we do not have a more Christian world. We shall not have a better world until the Christians of the world return to the Gospel of Christ as it relates, not to dogmas or to policies, but to the obligations of living and the relation of property to life.—Tyler Dennett, *A Better World*, p. 166.

WHAT MOSLEMS SEE IN AMERICA

I remember once asking an elderly man, who came from Turkey, although not a Mohammedan, "How do you like America?"

"Not at all," he answered.

"Why?" I asked. "Are you out of work, or what is the trouble?"

"Oh, no," he answered, "I have good work, making good money, too. But you know judging from what I heard from American missionaries, I thought America was Paradise, but when I walk up and down the avenues (Second and Third Avenues in New York City), and see the half dressed painted creatures . . . oh—well and other things . . . well, I guess, I'll go back."

Poor fellow, that was his America, *he worked there, he lived there, he walked up and down the avenues there* on the East Side of New York. That is what *he* saw . . . .

The street life in the so-called "down-town" sections of the big American cities with all its undesirable aspects will be the only America most of the Mohammedans see in this country, and that is what they will tell, when they go back over there, where Christian Americans send their missionaries spending thousands of dollars every year.—*Moslem World*, January, 1920, p. 32.

JOHN WESLEY'S BUDGET

John Wesley wrote in his account book, a few months before his death: "As my sight fails me much, I do not propose to keep any more accounts. (He had kept them with great care for sixty-six years.) *It suffices that I gain all I can, I save all I can, and I give all I can, that is, all I have. J. W.*"

A BRIEF READING LIST

Practically every book which has been issued in this series of study books will be of value in illustrating and amplifying what is said in this. They are full of the material which will make more vivid the conditions (necessarily only briefly referred to in this book)—social, industrial, religious—in the non-Christian world and outline more definitely the Christian foundations which have there been established. For this reason they are not listed below.

Two other books and two periodicals are, in the writer's thought, most illuminating and inspiring as adjuncts to the pages which precede. The books are:

World Survey, Interchurch World Movement, Foreign Volume.

D. J. Fleming, *Marks of a World Christian*, Association Press. 1920. x, 198 pp.

The periodicals are *Missionary Review of the World* and any reliable newspaper containing a large amount of foreign news. The latter must always be used with care to avoid "propaganda" matter.

CHAPTER I. JAPAN AND KOREA

ASIA. The American Magazine on the Orient.
John Foord, Editor. Monthly, New York. Illustrated. Many interesting and valuable articles. (Also China, India, Near East.)

Brown, Arthur J. *The Mastery of the Far East.*
Scribners. 1919. x, 671 pp. A full discussion with abundant descriptive material of Korea's fall and Japan's rise to power in the Far East.

Christian Movement in the Japanese Empire.
Edited by E. T. Iglehart. Conference of Federated Missions. 1919. vi, 450, xcii pp. Includes Korea and Formosa. This annual is *the* most important source of information concerning missionary work and missionary problems in the Empire.

COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK. *The Missionary Outlook in the Light of the War.*
Association Press. 1920. xx, 329 pp. Bibliography. A very valuable study. (Also China, India, Islam, Near East, Africa, Latin America, Chapter V, Chapter VI.)

DENNETT, TYLER. *The Democratic Movement in Asia.*
Association Press. 1918. vii, 252 pp. (Also China, India.)

FAHS, CHARLES H. *America's Stake in the Far East.*
Association Press, 1920. v, 170 pp. A study book composed of searching questions arranged for discussion and abundant quotations from many authorities. (Also China.)

GIBBONS, HERBERT ADAMS. *The New Map of Asia.*
The Century Co. 1919. xiv, 571 pp. Fine analysis and description of the workings of economic imperialism and the clash of nations. (Also China, India, Near East.)

International Review of Missions.
Edited by J. H. Oldham. London and New York. The most important quarterly on the subject. (Also China, India, Near East, Africa.)

MACDONALD, A. S. *Trade, Politics and Christianity in Africa and the East.*
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